

DESCRIPTION  
OF  
ANCIENT ROME,  
CONTAINING  
A SHORT ACCOUNT  
OF THE

Principal BUILDINGS, PLACES, &c. noticed in the annexed Plan of that city, drawn from an actual survey, by *Leonardo Bufalino*, in the year 1551; reduced to a smaller scale by *J. B. Nolli*, in 1748; and now republished: with references to the passages in *M. Rollin's History of the Roman Republic*, and *M. Crevier's History of the Roman Emperors*, where they are mentioned.

L O N D O N,

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MDCCCLXI.

# D I R E C T I O N S

For readily finding the

PRINCIPAL BUILDINGS, PLACES, &c.

O F

A N C I E N T R O M E,

Noticed in the annexed Plan of that City.

By descending from the capital letters A, B, C, &c. at the top of this plan, to the corresponding letters at the bottom; and traversing it from the Italic letters *a, b, c*, &c. at the sides; the eye will be guided to the spot sought for. For instance: the *Coliseum*, marked in the article THEATRES and AMPHITHEATRES, with the letters DE. *e*; stands between the letters D and E at the top of this plan, and overagainst the letter *e* at the sides.—The gate *Nomentana*, now *St. Agnes* (H. *c*), under the article GATES, will be found exactly where a line drawn down from H, and another a-crofs from *c*, would intersect each other.—The *Temple of Antoninus and Faustina*, not expressed by name in the body of the plan, but designated in the side references by the figures 284, and marked under the article TEMPLES (D. *de.* 284), will be found under the letter D, and between *d* and *e*, indicated in the plan by the figures 284.—And so of the rest.

**W**E shall begin this explanation of the annexed plan of Rome, with the general division of that city into *wards* or *regions*, as collected by B. Kennett from the accurate Panvinus; and then range, under their respective alphabetical heads, the principal places and buildings mentioned therein; in order to facilitate the means of finding their several situations.

## The Division of R O M E into W A R D S, or R E G I O N S.

Romulus divided his little city into three *tribes*<sup>a</sup>; and Servius Tullius added a fourth<sup>b</sup>; which division continued till the time of Augustus, who first instituted the fourteen *regions* or *wards*<sup>c</sup>.

The FIRST REGION, called P O R T A C A P E N A  
(DF. *gh*), contained

9 Streets.	6 Public baths.
3 <i>Luci</i> , or consecrated groves.	4 Arches.
4 Temples.	14 Granaries.
6 <i>Ædes</i> , or sacred build- ings.	12 Mills for grinding corn.
	121 <i>Domi</i> , or great houses.

The whole compass of this ward was 13223 feet.

<sup>a</sup> See Rollin's Rom. Hist. Vol. I. p. 23.

<sup>b</sup> Id. *ibid.* p. 50.

<sup>c</sup> See Crevier's Rom. Emperors, Vol. I. p. 219.

REGION II. COELIMONTIUM (DF. *eg*).

12 Streets.	80 Private baths.
2 <i>Luci</i> .	The great shambles.
5 Temples.	23 Granaries.
The public baths of the city.	23 Mills.
	133 Great houses.

The compass 13200 feet.

REGION III. ISIS and SERAPIS (CD. *bc*).

8 Streets.	jan, and Philip.
2 Temples.	19, or, some say, 29 Gra-
The amphitheatre of Vespasian.	naries.
	23 Mills.
The baths of Titus, Tra-	160 Great houses.

The compass 12450 feet.

REGION IV. VIA SACRA, or TEMPLUM PACIS (CE. *df*).

8 Streets.	verus, and Constantine.
10 Temples.	75 Private baths.
The colossus of the sun, 120 feet high.	18 Granaries.
	24 Mills.
The arches of Titus, Severus, and Constantine.	138 Great houses.
The compass, according to some, only 8000; according to others, 14000 feet.	

REGION V. ESQUILINA (FH. *df*).

15 Streets.	75 Public baths.
8 <i>Luci</i> .	18 Granaries.
6 Temples.	22 Mills.
5 <i>Ædes</i> .	180 Great houses.

The compass 15950 feet.

## REGION VI. ACTA SEMITA (DE. *c. d.*).

12, or 13 Streets.	75 Private baths.
15 Temples.	19 Granaries.
2 Porticos.	23 Mills.
2 <i>Circi</i> .	155 Great houses.
2 <i>Fora</i> .	

The compass 15600 feet.

## REGION VII. VIA LATA (DE. *ac*).

40 Streets.	17 Mills.
4 Temples.	25 Granaries.
75 Private baths.	120 Great houses.
3 Arches.	

The compass 23700 feet.

## REGION VIII. FORUM ROMANUM (CE. *de*).

12 Streets.	4 <i>Curiae</i> .
21 Temples.	7 <i>Basilicæ</i> .
66 Private baths.	6 Columns.
10 <i>Ædes</i> .	18 Granaries.
9 Porticos.	30 Mills.
4 Arches.	150 Great houses.
7 <i>Fora</i> .	

The compass 14876 feet.

## REGION IX. CIRCUS FLAMINIUS (AC. *ce*).

20 Streets.	2 <i>Curiae</i> .
8 Temples.	5 Baths.
20 <i>Ædes</i> .	2 Arches.
12 Porticos.	2 Columns.
2 <i>Circi</i> .	32 Mills.
4 Theatres.	32 Granaries.
3 <i>Basilicæ</i> .	189 Great houses.

The compass 30560 feet.



# DESCRIPTION OF

## REGION X. PALATIUM (CE. *ce*).

7 Streets.	15 Private baths.
10 Temples.	12 Mills.
9 <i>Ædes</i> .	16 Granaries.
1 Theatre.	109 Great houses.
4 <i>Curiae</i> .	

The compass 11600 feet.

## REGION XI. CIRCUS MAXIMUS (D. *ef*).

8 Streets.	16 Granaries.
22 <i>Ædes</i> .	12 Mills.
15 Private baths.	189 Great houses.

The compass 11600 feet.

## REGION XII. PISCINA PUBLICA (DE. *fb*).

12 Streets.	28 Granaries.
2 <i>Ædes</i> .	25 Mills.
68 Private baths.	128 Great houses.

The compass 12000 feet.

## REGION XIII. AVENTINUS (CE. *eb*).

17 Streets.	36 Granaries.
6 <i>Luci</i> .	30 Mills.
6 Temples.	155 Great houses.
74 Private baths.	

The compass 16300 feet.

## REGION XIV. TRANSTIBERINA (AC. *df*).

23 Streets.	20 Granaries.
6 <i>Ædes</i> .	32 Mills.
136 Private baths.	150 Great houses.

The compass 33409 feet.

*Æ D E S.*

## Æ D E S.

The *Sacred Ædes* of the Romans were buildings erected in honour of some particular deity, but not formally consecrated by the augurs : for if they afterwards received that consecration, they then changed their names to temples <sup>d</sup>.

We find the following mentioned in this plan.

*Ædes Romuli* (CD. *de.* 276), near which stood the famous *Ficus Ruminalis*, or Fig-tree, under which Romulus and Remus were nursed, and which Tacitus <sup>e</sup> gravely tells us, lasted upwards of eight hundred years <sup>f</sup>. The *Ædes*, indeed, originally the cottage of the shepherd Faustulus, in which the twin brothers were brought up, was preserved for many ages by order of the senate, and at last converted into, or rather taken in as part of, a temple sacred to Augustus.

*Ædes Spei* (D. *gb*) without the walls of Rome,

*Ædes Augusti Tiberii* (D. *e.* 278).

*Ædes Virtutis* (DE. *gb*).

The *Ædicula* of the Romans was only a diminutive, signifying no more than a little *Ædes*.

Their *Sacellum*, which may be derived the same way from *Ædes Sacra*, was, according to Festus, a place sacred to the gods, without a roof.

The *Delubrum*, according to Servius, was a place which, under one roof, comprehended several deities.

The *Templum* was the principal place of worship.

These were the general names of the buildings set apart for religious purposes, by the Romans.

<sup>d</sup> Agell. l. 14. c. 7.

<sup>e</sup> Annal. l. 13. c. 58.

<sup>f</sup> Rollin, Vol. I. p. 12.

# DESCRIPTION OF

## AQUEDUCTS.

The aqueducts of the Romans are justly ranked among their noblest and most useful works. Sextus Julius Frontinus, a person of consular dignity, who lived in the reign of Vespasian, and wrote a treatise expressly on this subject, says, they were one of the clearest tokens of the grandeur of the empire<sup>g</sup>. Dionysius Halicarnassensis<sup>h</sup> and Strabo<sup>i</sup> saw them in the same light; and add to them, as farther proofs of the amazing magnificence of the state, the *Cloacæ* or common sewers of Rome, and the high-ways.

The first invention of aqueducts is ascribed to the censor Appius Claudius<sup>k</sup>, who, in the year of Rome 441, brought water into the city by a channel eleven miles long. But this was little in comparison of what was afterwards done by the emperors and others, several of whose conduits were cut through mountains, rocks, and all sorts of obstacles, for upwards of forty miles together. As to the *Cloacæ*, or common-sewers, they were of such an height, that, as Procopius says<sup>l</sup>, a man on horseback might easily ride through them, even in the ordinary course of the channel, the vault and arches of which were, in some places, upwards of an hundred feet high<sup>m</sup>.

Procopius<sup>n</sup> reckons only fourteen aqueducts in ancient Rome: but Victor<sup>o</sup> has enlarged the number to twenty. The most remarkable of those, of which any traces now remain, are, as marked in the annexed plan,

*Aqua Appia*, the aqueduct of Appius just mentioned as the oldest of all, which conveyed water from

<sup>g</sup> For farther particulars concerning Frontinus, see Crevier's Rom. Emperors, Vol. VI. p. 14, 356. and Vol. VII. p. 65.

<sup>h</sup> Lib. 3.

<sup>i</sup> Lib. 5.

<sup>k</sup> See Rollin's Rom. Hist. Vol. III. p. 208.

<sup>l</sup> De Bell. Goth. lib. 1.

<sup>m</sup> Sext. Jul. Frontin.

<sup>n</sup> De Bell. Goth. lib. 1.

<sup>o</sup> Descript. Urb. Region.

Tusculum



Tusculum to the Capitol, and entered Rome near the *Porta Trigemina*, now St. Paul's Gate. BC. fg.

*Aqua Augusta*, called likewise *Alfietina*<sup>p</sup>, from the lake of that name, about fourteen miles from Rome, near the Claudian Way, from whence it was brought. This water, being unwholesome to drink, was used chiefly for watering gardens and filling the *Naumachia*. It's conduit entered the city at the *Porta Esquilina*, now the Gate of St. Laurence. GH. de.

*Aqua Claudia*, reckoned the next in goodness to the *Aqua Marcia*, which was the best of all. This aqueduct was begun by Caligula, and finished by Claudius, who brought it's waters from two springs, called *Ceruleus* and *Curtius*<sup>q</sup>, about thirty-six miles distant from Rome<sup>r</sup>. Vespasian, Titus, Marcus Aurelius, and Antoninus Pius, repaired and extended it; as did also, in later times, the popes Sixtus V. and Paul V, and it now supplies the fountain called *Felice*, built by the former of these pontiffs near St. John Lateran. It enters the city at the *Porta Nævia*, now *Porta Maggiore*, or the *Gate of the Holy Cross*. This was the highest arched of all the aqueducts. DH. ef.

*Aqua Marana*: an open stream, which runs from the gate *Gabiusa* to the *Tiber*. This, both Donatus and Nardini<sup>s</sup> take to have been the ancient *Aqua Crabra* and *Damnata*, which M. Agrippa cut off from all his aqueducts, on account of it's badness. How it has been since brought to Rome, is not known: but even now it is not used for drinking. fg.

*Aqua Marcia*, likewise called *Aufelia*, said to have been first brought to Rome by the prætor Q. Marcius, from a spring near the Valerian Way, upwards of thirty miles distant from the city, which it enters near the *Esquiline Gate*<sup>t</sup>. This was, and still is, reckoned

<sup>p</sup> Donati, *Roma Vetus* ac Recens, lib. 3. & Frontin.

<sup>q</sup> Suet. in Claud. c. 20.

<sup>r</sup> Frontin.

<sup>s</sup> Donat. l. 3. & Nardini, *Roma Antica*. l. 8. c. 4.

<sup>t</sup> Frontin.

the best drinking water in Rome. M. Agrippa repaired this aqueduct, and laid pipes from it to several parts of the city. The *Aqua Marcia*; the *Aqua Julia*, which we shall speak of next; and another water called *Tepula*, the source of which we know not; entered Rome in one and the same aqueduct, divided into three ranges or stories, in the uppermost of which ran the *Aqua Tepula*, in the second the *Aqua Julia*, and in the lowest the *Aqua Marcia*; all which were divided and distributed into different parts of the city, after their entrance, within the walls. This accounts for the extraordinary height of this aqueduct, which greatly surpassed that of any other in Rome. From the ruins of this fabric, which still subsist, and are called *Il Castel del Acqua Marcia*<sup>v</sup>, it plainly appears to have been a most superb structure; of which we have a farther proof in the two famous marble trophies, commonly called Marius's Trophies, which pope Sixtus V. removed, from two niches in this building, to the Capitol. GH. e.

*Aqua Julia*<sup>w</sup>, brought to Rome from the *Campus Lucullus* near the *Via Latina*, twelve miles off, by M. Agrippa, in the year of Rome 721. It enters the city near the *Esquiline Gate*, and had it's name, according to Frontinus, from one *Julius*, who first discovered the spring which supplies it. HI. de.

*Aqua Virgo*, (FI. ab) which enters Rome at the gate *Pinciana*. This water was brought thither by M. Agrippa, in the 735th year of the city; Caius Sentius and Spurius Lucretius being consuls. It was called the *Virgin Water*, from it's spring being shewn by a little girl, to some soldiers who were at work near the *Prænestine road*, about eight miles from Rome<sup>x</sup>, where now is the source which supplies that vast and magnificent fountain called *la Fontana di Trevi*, built

<sup>v</sup> Elegantly drawn by Piranesi, in his *Views of Rome*.

<sup>w</sup> Nardini, l. 8. c. 4.

<sup>x</sup> Frontin. & Nardini, l. 8. c. 4.



by that excellent architect Nicola Salvi, and finely represented by Piranesi in his views of Rome ; where he also takes notice of the

*Meta Sudans*, now only a rough unshaped stone, but said to have been formerly a fountain near the *Coliseum* (where it is marked in this plan), for the use of the wrestlers and others, who frequented that amphitheatre. DE. *de*.

Numbers of other ancient aqueducts are now either so far lost, or blended with these, that antiquarians have taken great pains, to little purpose, in order to trace their remains. But as such disquisitions, could they be of any service, would carry us far beyond the intended limits of this short account ; we shall conclude this article with observing, that the *Fontana di Trevi*, just now mentioned ; the *Fontana Felice*, built by pope Sixtus V ; and the *Fontana Paulina*, the work of Paul III, supply the present Rome abundantly with water ; and that the aqueducts of the ancients were under the care and direction first of the censors and ediles, and afterwards of particular magistrates, called *Curatores Aquarum*, instituted by the great Agrippa, who made the perfecting of the aqueducts of Rome a principal object of his attention<sup>y</sup>. The illustrious Messala was one of these *Curatores* in the reign of Augustus<sup>z</sup> ; and Frontinus held the same office in that of Nerva<sup>a</sup>.

## A R C H E S (T R I U M P H A L).

The triumphal arches of the Romans were public buildings, designed for the reward and encouragement of noble enterprizes, and erected generally to the honour of such eminent persons as had either gained a victory of extraordinary consequence abroad, or rescued the commonwealth from any considerable

<sup>y</sup> See Rollin's Rom. Hist. Vol. XV. p. 363.

<sup>z</sup> Crevier, Rom. Emp. Vol. I. p. 219.      <sup>a</sup> Id. Vol. VII. p. 65.  
danger

danger at home. At first, they were plain and rude structures, by no means remarkable for beauty or state: but in latter times, no expences were thought too great, to render them in the highest manner splendid and magnificent; nothing being more usual than to have the greatest actions of the heroes, for whom they were erected, curiously carved, or even the whole procession of the triumph cut out, on the sides of these arches. Those built by Romulus were only of brick; and that of Camillus (part of which is said still to subsist) of plain square stone: but those of Cæsar, Drusus, Titus, Trajan, Gordian, &c. were entirely of marble <sup>b</sup>.

Their form was, at first, semi-circular, from whence they probably took their name. Afterwards, they were built square, with a spacious arched gate in the middle, and smaller ones on each side. Upon the vaulted part of the middle gate, hung little winged images, representing victory, with crowns in their hands, which, when they were let down, they put upon the conqueror's head as he passed under in triumph <sup>c</sup>.

Antiquarians reckon thirty-six of these arches in ancient Rome. Those that are noticed in this plan, and of which some parts yet remain tolerably perfect, are the following:

*Arcus Boarius*, likewise called *Arcus Aurificum*, (CD. de. 243), built by the merchants and bankers of Rome, near the *Forum Boarium*, in honour of the emperors M. Aurelius and L. Septimius Severus, as an inscription on it, still extant, testifies.

*Camillus's Arch* (CD. cd. 150), supposed by some to be one of Domitian's; and by others, with greater probability, to have been erected in honour of Drusus, son-in-law of Augustus, for his victories over the Germans. It is now called *l'Arco di*

<sup>c</sup> Fabricii, Roma. c. 14.

<sup>b</sup> Id. c. 15.



*Portugallo*<sup>a</sup>, from the cardinal of Portugal, who once lived there.

*Constantine's Arch*<sup>b</sup> (DE. *e.* 280), near the Coliseum; erected to Constantine, by the senate and Roman people, for his victory over Maxentius.

*Gallienus's Arch*<sup>c</sup> (D. *de.* 264), now called the arch of *St. Vitus*, near whose church it stands, was built, as the inscription denotes<sup>d</sup>, by M. Aurelius, a private man, in honour of the emperor Gallienus.

We find also another arch of *Gallienus* in this plan, between the letters F and G, and over against *e.*

*Gordian's Arch* (HI. *de.*), by whom built, or upon what occasion, we know not; no mention being made of it, that we can find, in any of the writers who have described ancient Rome.

*Severus's Arch*<sup>e</sup> (C. *cd.* 195), a magnificent fabric, erected by the senate and Roman people, as the inscription on it testifies<sup>f</sup>, in honour of the emperor L. Septimius Severus. It is now considerably sunk in the earth. We have a fine drawing of this arch in Piranesi's *Views of Rome*.

*Titus's Arch* (DE. *de.* 281), erected, some think, by the senate and Roman people to Titus and his father Vespasian, as a triumphal arch for their victories; but more probably dedicated to the memory of Titus, after his death, as Donatus<sup>g</sup> conjectures from the inscription still extant on this arch.

We do not here meet with one of that prodigious number of triumphal arches which Domitian erected to himself, as M. Crevier informs us<sup>h</sup>.

<sup>a</sup> Nardini, & Donat. l. 3.

<sup>b</sup> Described by M. Crevier, in the Xth vol. of his history of the Roman Emperors, p. 67.

<sup>c</sup> See Crevier, Vol. IX. p. 107.

<sup>d</sup> Donat. l. 3. & Nardini, l. 4.

<sup>e</sup> 3.

<sup>f</sup> See Crevier, Vol. VIII. p. 115.

<sup>g</sup> Donat. l. 2.

<sup>h</sup> Lib. 3. p. 202 and 208.

<sup>i</sup> Vol. VI. p. 311, and 340.

## BASILICÆ.

The *Basilicæ* of the Romans were very spacious and beautiful buildings, intended chiefly for the *Centumviri*, or judges, to sit in and hear causes, and for the counsellors to receive clients. The bankers too had one part of them allotted for their business<sup>l</sup>. Vossius has observed<sup>k</sup>, that these *Basilicæ* were exactly in the shape of our churches; which was the reason that, upon the ruin of many of them, Christian churches were often raised on the old foundations: and hence too, perhaps, our great churches or cathedrals are still called *Basilicæ*.

Those noticed in this plan, are,

The *Basilic* and Portico of *Caius* and *Lucius Cæsars* (GH. *ef*), built by Augustus in honour of his nephews: and *Constantine's Basilica* (F. *fg*).

## BATHS (THERMÆ).

There cannot well be a greater instance of the magnificence, or rather luxury, of the Romans, than their *Baths*. Ammianus Marcellinus says<sup>l</sup>, they were built *in modum Provinciarum*, as large as provinces: to soften which exaggerated expression the learned Valesius<sup>m</sup> thinks we ought to read *Piscinarum*, instead of *Provinciarum*. Though this emendation may, perhaps, in some measure extenuate part of the vanity with which the Romans have been so often charged, in consequence of this passage of the historian; yet the prodigious accounts we have of the ornaments and furniture of their baths, will bring them under a censure not less unfavourable than the former. Seneca, speaking of the luxury of his coun-

<sup>l</sup> Rosin. Antiq. l. 9. c. 7.

<sup>k</sup> In voce *Basilica*.

<sup>l</sup> Lib. 16.

<sup>m</sup> Nota ad locum.

trymen in this respect, complains, that they were arrived to such a pitch of niceness and delicacy, as to scorn to set their feet on any thing but precious stones<sup>n</sup>; and Pliny wishes, good old Fabricius were but alive to see the degeneracy of his posterity, when the very women must have their seats in the baths, of solid silver<sup>o</sup>.

The most remarkable of these *Baths*, of which there still remain parts which shew the vast height of their arches, the beauty of their pillars, the extraordinary quantity of foreign marble employed in making them, the curious vaulting of their roofs, and the number, ornaments, and conveniencies of their spacious apartments, are those of

*Antoninus Caracalla* (D. fg)<sup>p</sup>.

*Dioclesian* (GH. cd): amazingly vast and magnificent<sup>q</sup>.

*Titus Vespasian* (EF. e).

Others, likewise noticed in this plan, but less spacious, are those of

*Adrian* (BC. ab. 18).

*Agrippa* (CD. cd. 146), so named from the great man who built them for the common use of all the inhabitants of Rome<sup>r</sup>. The emperor Adrian rebuilt them<sup>s</sup>. But being informed of the many abuses to which the promiscuous admittance of men and women gave rise, he forbid both sexes going to the same baths<sup>t</sup>: and Marcus Aurelius ordered that none of the public baths should be opened before two o'clock in the afternoon<sup>u</sup>, except for sick people. The old practice being renewed under the infamous reign of Helioga-

<sup>n</sup> Epist. 86.

<sup>o</sup> Lib. 33. c. 12.

<sup>p</sup> For the description of these baths, see Crevier's Rom. Emp. Vol. VIII. p. 209.

<sup>q</sup> For a description of them, see Crevier's Rom. Emp. Vol.

IX. p. 299.

<sup>r</sup> Crevier's Rom. Emperors, Vol. I. p. 55.

<sup>s</sup> Id. Vol. VII. p. 154.

<sup>t</sup> Id. ibid. p. 160.

<sup>u</sup> Ibid. p. 275.



balus, Alexander Severus again put a stop to it<sup>w</sup>: and the emperor Tacitus ordered all public baths to be shut by sun-set<sup>x</sup>.

*Constantine* (E. *cd*).

*Decius* (CD. *ef*). And CD. *f*. And again F. *de*.

*Gordian* (FG. *e*).

*Nero*, rebuilt by Adrian ( CD. *bc*. 94).

*Philip* (G. *ef*).

*Septimius Severus* (B. *de*) together with his *Septonium*<sup>y</sup> (DE. *ef*), which was also a bath, supported by seven rows of pillars.

*Trajan* (EF. *de*).

## BRIDGES.

There were formerly eight bridges over the Tiber, the names of which, as enumerated by Martianus, were, 1. *Sublicius*. 2. *Palatinus* or *Senatorius*. 3. *Fabricius*. 4. *Cestius*. 5. *Janiculensis*. 6. *Triumphalis*. 7. *Ælius*; and 8. *Milvius*. Of these, only five now remain, viz. *Palatinus*, *Fabricius*, *Cestius*, *Janiculensis*, and *Ælius*.

The bridge *Sublicius* (BC. *e*), the first bridge that was built at Rome, was made by Ancus Martius, intirely of oak; whence Ovid calls it *roboreus*. It was here that the brave Horatius Cocles kept at bay the whole army of the Tuscans commanded by Porfena<sup>z</sup>: and from hence also the dead body of Heliogabalus was thrown into the Tiber<sup>a</sup>. It crossed the Tiber from the foot of mount Aventine, to the spot here called *prata Mutia*, and led towards *Hetruria*. A sudden inundation broke down this bridge, in lieu of which the prætor *Emilius Lepidus* built one

<sup>w</sup> Crevier's Roman Emperors, Vol. VIII. p. 289.

<sup>x</sup> Id. Vol. IX. p. 199.

<sup>y</sup> See Crevier, Vol. VIII. p. 134. and Montfaucon's Antiq.

Vol. V. p. 122.

<sup>z</sup> Rollin's Rom. Hist. Vol. I. p. 228.

<sup>a</sup> Crevier's Rom. Emp. Vol. VIII. p. 271.



of stone: this also being destroyed by the rising of the water, the emperor Tiberius built another of stone; and this perishing by the same means, the emperor Antoninus Pius built a new one, of marble, and more lofty than the former. But this has also been demolished by the overflowing of the Tiber, and only some few remains of it are now to be perceived, near the banks and under the water.

The bridge *Palatinus*, as it was formerly called, now *St. Mary's Bridge* (C. *de*), crosses over from the present church of St. Mary the Egyptian, at the lower end of the *Forum Boarium*, to the *via Transtiberina*. This bridge is supposed to be that which Livy speaks of <sup>a</sup>, built by M. Fulvius, washed down by the Tiber, and afterwards rebuilt by the censors Scipio Africanus and L. Mummius. Another inundation having damaged it, pope Gregory XIII. repaired it, partly upon the old piles, in the year 1575. But another inundation sweeping away some of it in 1598, it has never since been repaired, so as to be serviceable <sup>b</sup>.

A little higher up the river, two very ancient bridges of stone connect the island in the Tiber, formerly sacred to Esculapius, to whom a temple was built there <sup>c</sup>, and now called St. Bartholomew's island, with the city on each side of it. One of these, distinguished by the name of *Fabricius*, (C. *d*), was built by the consul *Fabricius* when *Curator Viarum*, in the year of Rome 692, as an inscription still remaining upon one of the piers, testifies, and as Dion says, l. 37. Another inscription on it witnesses it's having been repaired by the consuls Q. Lepidus and M. Lollius, which must have been in the year of Rome 731. It is now called *Quattro capi*, from a square piece of marble that stands at one end of it <sup>d</sup>.

<sup>a</sup> Decad. 4. l. 10.

<sup>b</sup> Donat. l. 3.

<sup>c</sup> See Rollin's Roman Hi-

story, Vol. III. p. 307.

<sup>d</sup> Donat. l. 3. & Nardini.

The bridge from the other side of the island to the *Regio Transiberina* (C. d), was built by Cæstius, under the emperors Valentinian, Valens, and Gratian, as two inscriptions on it certify. It is still known by it's ancient name of *Cestius's* bridge, as well as by it's more modern one, of *St. Bartholomew's*.

The bridge *Janiculensis* (BC. cd), thought by Marlianus, and others, to have been built of marble by the emperor Antoninus (in which Nardini differs from them<sup>f</sup>), was also called anciently *Pons Aurelius*. It now bears the name of *Sixtus*, from pope Sxtus IV, who rebuilt it with great magnificence<sup>g</sup>.

Some few ruins yet remain of the *Vatican Bridge* (BC. b), formerly called the *Triumphal*; not, says Donatus, on account of the *Triumphal Gate*, which he will not allow to have stood there: at the same time declaring, that it is much easier to say where that gate did not stand, than to point out where it did<sup>h</sup>.

The bridge *Ælius* (C. b) was built by the emperor Ælius Adrian, and led to his tomb, now called the castle of *St. Angelo*, which last name has been also given to the bridge. Nardini<sup>i</sup> gives us a representation of this bridge, as it was in ancient times, from the reverse of a medal of the emperor Adrian.

The bridge *Milvius*, now called *Ponte Mole*, two miles beyond the *Porta Flaminia*, or present gate *del Popolo*, and consequently beyond the limits of this plan, was built by Emilius Scaurus, from whose name the word *Milvius* has been formed by corruption<sup>k</sup>. It was repaired by pope Nicholas V, but only the foundations of it now remain.

Donatus<sup>l</sup>, quoting Suetonius, speaks of a ninth bridge in Rome, built by Caligula, from the Palatine hill to the Capitol: and we find in Piranesi's

<sup>f</sup> Donat. l. 8. c. 3.

<sup>g</sup> Donat. l. 3. p. 309. who quotes Eccl. Hist. l. 2. c. 12.

<sup>h</sup> Roma vetus ac recens, l. 1.

p. 78. & l. 3. p. 309.

<sup>i</sup> Roma Antica, l. 8. c. 3.

<sup>k</sup> Nardini, l. 8. c. 3.

<sup>l</sup> Lib. 2. p. 158.



Views of Rome, a drawing of a fluted pillar, said to be one of those which supported this bridge.

## C A M P I.

The ancient Romans distinguished several spaces of ground, or fields, by this name; but the most famous by far, originally a large open field, lying near the *Tiber*, whence we find it sometimes called *Tiberinus*, was the

*Campus Martius* (CE. ac. 46), so called, because it was consecrated to the god *Mars*.

Besides it's pleasant situation, and other natural ornaments, the continual exercises and sports performed here, and the frequent assemblies of the people in ancient times, made this, particularly then, one of the most remarkable places near the city; for here, as Kennet observes, the young nobility practised all manner of feats of activity, and learned the use of all sorts of arms and weapons. In later days it was encompassed with a wall, and nobly adorned with statues of famous men, arches, columns, porticos, and other magnificent structures. Here stood the *Villa publica*, or palace for the reception and entertainment of ambassadors from foreign states, who were not allowed to enter the city. Several of the public *Comitia* were held in this field; and for that purpose the *Septa* (DE. bc. 54), or *Ovilia* as some called them, a space where the Tribes or Centuries went in one by one to vote, were inclosed with rails. Cicero, in one of his epistles to Atticus, intimates a noble design he had to make the *Septa* of marble, and to cover them with a high roof, with the addition of a stately *Portico* or *Piazza* all round: but as we hear no more of this project, we may reasonably suppose that he was disappointed by the civil wars which broke out soon after.<sup>m</sup>

<sup>m</sup> Kennet's Rom. Antiq.

We likewise find, in the annexed plan, the *Campus Esquilinus* (H. *cd*), bordering upon the *Esquiline* hill, from whence it derived it's name.

*Campus Judeorum*, or *Jews Field* (B. *de*), which we take to be a modern appellation.

*Campus Sanctus* (F. *f*), likewise a modern name.

*Campus Sceleratus* (GH. *bc*. 296), or the *wicked Field*; so called, according to Donatus <sup>a</sup>, because such of the vestals as broke their vow of chastity, were buried there alive: and accordingly we find marked in the same place, in this plan, the spot where they were so buried. But this, according to the above-mentioned author <sup>o</sup>, must be a mistake; a positive law of the Romans enacting, that no dead body whatever should be buried or burnt within the walls of the city: much less is it probable, as he observes, that the state should suffer capital convicts to be buried there alive. The place destined for that dreadful execution seems rather to have been somewhat farther, to the right, without the walls; which would agree with Livy <sup>p</sup>, who, speaking of the vestal Minucia, on whom this punishment was inflicted, says, she was buried alive in a field beyond the gate *Collina*, here called *Salaria*, (H. *bc*) <sup>q</sup>.

The *Field of Tarquin the Proud*, or *Campus Tarquini Superbi* (H. *d*).

## C I R C I.

The *Circi* of the Romans were places set apart for several sorts of games, but particularly races. They were generally oblong <sup>r</sup>, surrounded with a wall <sup>s</sup>, and ranges of seats for the convenience of the spectators. At the entrance of the *Circus* stood the

<sup>a</sup> Lib. 1. p. 275.

<sup>o</sup> Loco supr. citat.

<sup>p</sup> Decad. 1. l. 8.

<sup>q</sup> M. Rollin mentions her being put to this death, in his

Rom. Hist. Vol. III. p. 132.

<sup>r</sup> Marlian. Topogr. Rom.

Ant. l. 4. c. 10.

<sup>s</sup> Polydor. Virg. de Rer. invent. l. 2. c. 14.

*Carceres*,



*Carceres*, or Lifts, from whence the racers started; and just by them one of the *Metæ*, or goals. The other *Meta* stood at the farther end, to conclude the race.

There were several of these *Circi* in Rome: but the principal one, as it's name imports, was the *Circus Maximus* (CD. *ef*), first built by the elder Tarquin<sup>†</sup>. The length of it was 2205 feet, and it's breadth 950: and round it were as many seats, in rows one above the other, as would contain an hundred and fifty thousand people<sup>‡</sup>. Julius Cæsar adorned it with magnificent buildings, and fine canals of water, to represent sea-fights in them. Augustus enlarged it, and erected in it an obelisc an hundred and fifty feet high. The emperor Claudius built dens, or *Carceres*, as they are called in this plan (CD. *de*. 300), of marble, instead of those which had till then been made only of earth, or wood, for the wild beasts used in this Circus. Caracalla caused divers parts of it to be painted and gilded; and Heliogabalus ordered it's floor to be strewed with gold and silver dust. These emperors enlarged this *Circus* to so vast an extent, that they rendered it capable of holding two hundred and sixty thousand spectators, in their proper places<sup>¶</sup>.

The other *Circi* noticed in this plan, are,

*Nero's Circus* (AB. *ab*. 2), in the Vatican valley, within the gardens of that emperor, as Tacitus informs us<sup>\*</sup>. The magnificent church of St. Peter now stands on that very spot<sup>†</sup>. The *Meta*, or goal of this *Circus* stood, according to Nardini<sup>‡</sup>, precisely where the fine obelisc erected by pope Sixtus V. now is.

<sup>†</sup> Liv. & Dionys. Halycarn.  
& Rollin, Rom. Hist. Vol. 1. p.  
137.

<sup>‡</sup> Dionys. l. 3.

<sup>¶</sup> Plin. l. 36.

<sup>\*</sup> Annal. 14.

<sup>†</sup> Nardini, l. 7. c. 13.

<sup>‡</sup> Ibid.

## DESCRIPTION OF

*Circus Agonalis* (CD. bc), now the *Piazza Navona*, finely drawn by Piranesi. Antiquarians are far from being agreed why this *Circus* was called *Agonalis*. That the Romans had an immoveable feast, instituted by their king Numa, which was celebrated every year on the 9th of January, in honour of the god *Janus*, as we learn from *Ovid* <sup>a</sup>, is very certain. The *Rex sacrorum* at this feast sacrificed a wether to the god *Janus*. In consequence of this, Varro <sup>b</sup> derives the word *Agonalis* from a ceremony used in all sacrifices, where the priest, being ready to offer the sacrifice, asks the sacrificer, *Agon'*, which was used then for *Agamne*, Shall I strike? Festus derives this word either from *Agonia*, which signifies a sacrifice, or from *Agonius*, the god of action, or from *Agones*, which signify mountains, and so the *Agonalia* were sacrifices which were offered upon a mountain. Indeed the *Quirinal* hill was called *Agonus*; and the gate *Collina*, which led thither, *Porta Agonensis*; which the same *Festus* will have to have been so called from the games which were celebrated without that gate in honour of Apollo, near the temple of *Venus Erycina*, when the *Circus Flaminius* was overflowed by the Tiber, as we shall have occasion to observe in speaking of the gate *Salaria*.—But it is more probable that the word *Agonalia* came from the Greek *ἀγων*, which signifies sports and combats, such as were used in Greece, in imitation of those first instituted by Hercules at Elis, and consecrated to Jupiter, as *Ovid* informs us <sup>c</sup>.

The *Stadia* were places in the form of *Circi*, for the running of men and horses <sup>d</sup>. A very noble one, *Suetonius* tells us <sup>e</sup>, was built by Domitian: but as it is not noticed in this plan, we presume there are no remains of it now subsisting.

<sup>a</sup> Fast. l. i. v. 317.

<sup>b</sup> Lib. 5.

<sup>c</sup> Fast. l. i. v. 359.

<sup>d</sup> Fabric. Rom. c. 12.

<sup>e</sup> In Domitiano.

COLUMNS AND OBELISCS.

The pillars of the emperors *Trajan* and *Antoninus* deserve particular notice.

*Trajan's Column* <sup>f</sup> (DE. *cd.* 172), composed of twenty-four great pieces of marble, so nicely cemented as to seem to make but one stone, was erected in the middle of that emperor's *Forum*. Its height, according to Eutropius <sup>g</sup>, was 144 feet; though Marlian <sup>h</sup> seems to make them but 128. This difference may be reconciled, by supposing one of these writers to have given only the measure of the pillar itself, and the other to have included the basis. It is ascended on the inside by 185 winding steps, and has 40 little windows for the admission of light. The whole pillar is incrustated with marble; on which are represented all Trajan's noble actions, and particularly the Dacian war. One may see all over it figures of forts, bulwarks, bridges, ships, &c. and all manner of arms, as shields, helmets, targets, swords, &c. together with the several offices and employments of the soldiers; some digging trenches, some measuring out a place for the tents, and others making a triumphal procession <sup>i</sup>. But the noblest ornament of this pillar was the statue of Trajan on the top, twenty two feet high, dressed in his military robe, and holding in his left hand a scepter, and in his right a hollow globe of gold, in which his ashes were repositated after his death <sup>k</sup>.

*Antoninus's Column* (DE. *bc.* 71), was erected by the emperor Marcus Aurelius and the senate in honour of his predecessor, Titus Antoninus, and in imitation of that of *Trajan*, which it exceeded only in this re-

<sup>f</sup> See Crevier, Vol. VII. p. 47. and 98.

<sup>g</sup> Hist. l. 8.

<sup>h</sup> Lib. 3. c. 13.

<sup>i</sup> Vide Crevier, Vol. VII. p. 98.

<sup>k</sup> Fabricius, c. 7.

<sup>l</sup> Casalius, Par. 1. c. 11.



spect, that it was 176 feet high<sup>1</sup>. The ascent, on the inside, was by 106 steps, and the windows in the sides were 56. The sculpture and other ornaments were of the same nature as those on Trajan's column; but greatly inferior in point of workmanship; being done in the declining age of the empire. On the top of this pillar stood a colossal statue of the emperor Antoninus, naked, as appears from some of his coins.

Both these columns are still standing at Rome; the former most intire. But pope Sixtus the first, instead of the two statues of the emperors, set up *St. Peter's* on the column of *Trajan*, and *St. Paul's* on that of *Antoninus*<sup>m</sup>.

The famous *Columna miliaria* (D. de. 283), called also *Miliarium aureum*, was a gilded pillar, erected in the *Forum* by Augustus<sup>n</sup>, as the point from whence all the high-ways of Italy were to be measured<sup>o</sup>. From this the Romans counted their miles, at the end of every one of which a stone was set up, marked with the distance from Rome.

Two *Antique Columns*, the particulars of which we know not, stand at D. c. 69, and between DE and cd. 152.

Between AB and ab, at fig. 4. is a fine Egyptian *Obelisc*, erected by pope Sixtus V. in the front of *St. Peter's*. At Db. 51. and Dc. 88. are two other *Obeliscs*; and between GH and bc stands an *Obelisc* formerly dedicated to the moon. Some of these, but we cannot pretend to say which, were probably those M. Crevier mentions<sup>p</sup> being brought to Rome, from Egypt, by Caligula, at a vast expence.

<sup>1</sup> Marlian, l. 6. c. 13.

<sup>m</sup> Casal. Par. l. c. 11.

<sup>n</sup> See Crevier, Vol. I. p. 104.

<sup>o</sup> Marlian. l. 3. c. 18.

<sup>p</sup> Vol. III, p. 74.



## T H E D O M I,

Or Houses, remarkable either for their size, or former inhabitants, mentioned in this plan, are those of

*Pompeius Atticus* (EF. *cd.* 292), on the Quirinal hill.

The *Cornelii* (E. *cd.* 290), near Constantine's baths.

The *Gordians* (H. *e*).

*Licinius* (GH. *e*.)

*Martial* (G. *bc*).

*Pilate* (C. *de.* 239).

The *Pincii* (EF. *bc.* 239).

*Pompey the Great* (GH. *e*).

*Titus* (FG. *ef*).

## F O R A.

The Roman *Fora* were commonly about three times as long as they were broad. The whole compass of the *Forum* was surrounded with arched porticos, only some passages being left for places of entrance. Their situation was, generally, so contrived, that some of the most stately edifices, such as temples, theatres, basilicæ, &c. stood round, or near them<sup>1</sup>.

They were of two sorts; *Fora Civilia* and *Fora Venalia*. The former were designed for the ornaments of the city, and for the use of public courts of justice: the others, like our markets, were intended for the convenience of the people.

Of the *Fora Civilia* there were five considerable in Rome, *viz.*

<sup>1</sup> Lipsius, de Magnit. Rom.

## DESCRIPTION OF

*Augustus's Forum* <sup>r</sup> (DE. d. 169), built by Augustus Cæsar, and reckoned by Pliny among the wonders of the city. The most remarkable curiosity was the statues in the two porticos on each side of the main building. In one, were all the Latin kings, beginning with Æneas; in the other, all the kings of Rome, beginning with Romulus; most of the eminent persons in the commonwealth, and Augustus himself among the rest; with an inscription upon the pedestal of every statue, expressing the chief action and exploits of the person it represented <sup>s</sup>. This *Forum* was restored by the emperor Adrian <sup>t</sup>.

*Cæsar's*, or the *Julian Forum* (DE. de. 285); built by Julius Cæsar, with the spoils taken in the Gallic war. Its area alone, Suetonius tells us <sup>u</sup>, cost an hundred thousand sesterces; and Dio <sup>x</sup> affirms it to have much exceeded the Roman Forum.

*Nerva's Forum* (DE. d. 164), begun by Domitian <sup>y</sup>, but finished and named by the emperor Nerva. In this *Forum* Alexander Severus set up the statues of all the emperors that had been deified <sup>z</sup>, in imitation of what Augustus had done in his *Forum*. This *Forum* was called *Transitorium* <sup>a</sup>, because it lay very convenient for a passage to the others; and *Palladium*, from a statue of Minerva which was set up in it <sup>b</sup>. Scarce any thing remains of this *Forum*, except an old decayed arch, which the people, by a strange corruption, instead of Nerva's arch, call Noah's ark <sup>c</sup>.

The *Roman Forum* (DE. de), which was only a large open space in Romulus's time, without buildings or any other ornament. Tullus Hostilius first inclosed it; the elder Tarquin adorned it with porticos;

<sup>r</sup> See Crevier, Vol. I. p. 84.

<sup>s</sup> Lips. de Magn. Rom.

<sup>t</sup> Spartian. in Hadriano.

<sup>u</sup> In Jul. Cæs. c. 26.

<sup>x</sup> Lib. 43.

<sup>y</sup> Suet. in Domit. c. 5.

<sup>z</sup> Spartian. in Severo.

<sup>a</sup> Nardini, Roma Antica, l. 3. c. 14. & Donat. l. 2. c. 23.

<sup>b</sup> Lips. de Magn. Rom.

<sup>c</sup> Marlian. l. 3. c. 14.

and succeeding kings, consuls, and magistrates, rendered it at length one of the noblest places in the world. It was called *Forum Romanum*, or simply *Forum*,<sup>d</sup> by way of eminence, on account of its antiquity, in comparison of the other *Fora*, and of its most general use in public affairs. Martial<sup>a</sup> and Statius<sup>e</sup>, for the same reason, give it the name of *Forum Latium*; Ovid the same<sup>f</sup>; and of *Forum Magnum*<sup>g</sup>; and Herodian<sup>h</sup> calls it τὴν ἀρχαίαν ἀγορὴν, *The Old Forum*. Statius<sup>i</sup> has given an accurate description of this *Forum*, in his poem upon the equestrian statue of Domitian set up there by that emperor: but at the same time antiquarians are so divided about its exact extent, that it would be extremely difficult, if not impossible, now to ascertain that point. Its situation, we know, was between the Capitoline hill and the Palatine, as marked in this plan.

The *Comitium*, used sometimes for holding the *Comitia*, was a part of this *Forum*, in which stood the *Rostra*, a sort of pulpit, adorned with the beaks of ships taken in a sea-fight from the inhabitants of Antium<sup>k</sup>. In this, the causes were pleaded, the orations made, and the panegyrics spoken by persons at the death of their friends or relations.—Hard by was the *Puteal*, of which critics give very different accounts, but none more probable than the opinion of the ingenious M. Dacier<sup>l</sup>, according to whom, the Romans, whenever the thunder fell upon a place without a roof, took care, out of superstition, to have a sort of cover built over it, which they called *Puteal*. This had the name of *Puteal Libonis*, and *Scribonium Puteal*, because *Scribonius Libo* erected it by order of the senate. The prætor's tribunal, which stood

<sup>d</sup> Epigr. l. 2.

<sup>e</sup> Sylvar. l. 1. c. 1.

<sup>f</sup> Fast. 4.

<sup>g</sup> Fast. 3.

<sup>h</sup> In vit. M. Antonin.

<sup>i</sup> Sylvar. l. 1. c. 1.

<sup>k</sup> Livy, & Fabricii Roma, c.

<sup>l</sup> 3.

<sup>1</sup> Notes on Horace, l. 2. Sat. 6. v. 35.



## DESCRIPTION OF

just by, is often denoted by the same expression.

*Trajan's Forum*<sup>m</sup> (DE. d. 170), built by the emperor Trajan, with the produce of the spoils he had taken in his wars. The porticos round this Forum were exceedingly beautiful and magnificent, covered with brass, and supported by pillars of more than ordinary size, and exquisite workmanship.

Of the chief *Fora Venalia*, or markets, in ancient Rome, which were, 1. The *Forum Boarium*, for oxen and beef; 2. *Suarium*, for swine; 3. *Pistorum*, for bread; 4. *Cupedinarum*, for dainties; and 5. *Olitorium*, for roots, fallads, and such like; we have in this plan,

The *Forum Boarium*, between the letters CD and *de*; and the

*Forum Olitorium*, between CD and *cd*, marked 182.

Besides which we find five other *Fora*, viz. *Forum Esquilinum* (GH. *de*), upon mount *Esquiline*.

*Forum Nummulariorum*, between BC and *bc*, marked 24, near the

*Forum Pontis*, under the letter C, and overagainst *b*, at the foot of the bridge Elius, now *St. Angelo*.

*Forum Populi* (DE. *a*), and the

*Forum Sallustii*, between the letters CD and *de*, denoted by the cyphers 295, and so called, probably, from the name of the person who built it.

## GARDENS.

Of the many spacious gardens formerly in Rome we find only the following noticed in this plan.

The *Cæsarean* gardens (B. *de*).

Those of *Mecænas*, (H. *d*); and

Those of *Sallust* (FG. *bc*).

<sup>m</sup> See Crevier, Vol. VII. p. 47. and 99.    <sup>n</sup> Marlian. l. 3. c. 13.

## GATES.



## G A T E S.

Romulus built only three, or, as some will have it, at most four gates: but as the city was enlarged, the gates were multiplied, so that Pliny tells us, there were thirty-four in his time. There are now, as marked in the annexed plan, which agrees with the number reckoned by Procopius<sup>a</sup> in his time, fourteen, which we shall range in the following alphabetical order.

*Asinaria*, called also formerly *Cœlimontana*, and *St. John's Gate* (FG. fg). Antiquarians differ greatly, and by no means determine whence came it's name of *Asinaria*. Donatus<sup>o</sup> thinks it may have been so called from a road of that name, to which it led; or from gardens, called the *Asinarian*, situated near this gate; or perhaps from Asinius Pollio, or Asinius Gallus, consuls under Augustus, who may have built or repaired it. Nardini leaves us equally in the dark. The name of *Cœlimontana*, by which the ancients called it, was derived from it's situation upon *Mount Cœlius*. But it's oldest name of all was *Querquetulana*<sup>p</sup>. Cicero mentions it by that name<sup>q</sup>. It is now called *St. John's Gate*, because it leads to *St. John Lateran*.

*Aureliana* (AB. cd), so called from the emperor *Aurelian*, who either rebuilt or repaired it. It is now named *St. Pancras's Gate*, from it's leading to the church of that saint. Some have called it *Trajana*, on account of it's having been repaired, say they, by the emperor Trajan: but it's first and oldest appellation was *Janiculensis*; derived, probably, from the bridge of that name, which led to this gate<sup>r</sup>.

<sup>a</sup> De Bello Goth. l. 1.

<sup>q</sup> Ad Pison.

<sup>o</sup> Roma vetus ac recens, l. 1.

<sup>r</sup> Donat. & Nardini.

<sup>p</sup> Donat. l. 1.

## DESCRIPTION OF

*Capena* (DE. gb) : so called from *Capua*, an old city of Italy, the way to which lay thro' this gate. It was also called *Appiana*, from it's leading to the *Appian Way* ; and *Triumphalis*, from some triumphs in which the procession passed through it : though it does not seem to have been the gate appropriated to that ceremony, the real situation of which antiquarians are at a loss to determine. The curious in these matters may consult Donatus, l. i. c. 22. *De Portu Triumphali*. The gate *Capena* was likewise called *Fontinalis*, from the aqueducts which were raised over it : whence Juvenal terms it *madida Capena*, and Martial, *Capena grandi Porta quæ pluit gutta*. It is now called *St. Sebastian's Gate*, from a church dedicated to that saint, which stands near it.

*Esquilina* (H. e), now the *Gate of St. Laurence*, to whose magnificent church it leads. Antiquarians are not agreed, whether it was originally called *Esquilina*, from it's being built on mount *Esquiline* ; or *Taurina*, from a head of an ox carved upon it ; or *Tiburtina*, from it's leading to *Tibur*, now *Tivoli*. It seems also to have been anciently called *Libitinensis*, on account of the dead bodies that used to be carried through it, in order to their being interred in the *Campus Esquilinus*, which was the general burying-place of the common people. Livy, Dionysius, and Strabo, call it *Esquilina* ; and the former of these authors (lib. 2.) fixes it's situation, by saying, that it was directly overagainst the gate *Janiculensis* ; here called *Aureliana*.

*Flaminia* (DE. a), owing it's name to the *Flaminian Way*, which begins there. Donatus says \* it was still more anciently called *Flumentana*, from it's proximity to the river *Tiber*. It is now called the *Gate del popolo*, from a church built near it by pope *Pascal II*, dedicated to the virgin *Mary*, under the appellation of *Sancta Maria del Popolo*.

\* Roma, l. i. p. 66.



*Gabiusa* (EF. fg), so named formerly, according to Fulvius and Marlianus, from it's leading to a road called *Gabina*. St. Gregory<sup>t</sup> calls it *Metroni*, which name it still retains; but why we cannot say. It is now walled up. This Gate, which is mentioned in Livy, was in the XIIIth ward, or region, of ancient Rome<sup>u</sup>.

*Latina*, or *in via Latina* (EF. gb), so called from it's leading to *Latium*, now the *Campagna di Roma*. It was also called *Ferentina*, from *Ferentinum*, a place upon the Latin way<sup>x</sup>. A chapel now stands near it, dedicated to *St. John the Apostle*, from whom the gate also is at present called.

*Nævia* (GH. f), now distinguished by the name of *major*, or the *great Gate*, and also by that of *Sancti Crucis*, or the gate of the *Holy Cross*, had it's appellation of *Nævia*, says Varro, à *nemoribus*, from the woods which formerly stood near it; or from an adjacent wood belonging to one *Nævius*. The Claudian aqueduct runs close by it. This gate was also called, formerly, *Prænestina* and *Labicana*; the roads to both these places lying through it.

*Nomentana*, now *St. Agnes* (H. c). The name *Nomentana*, or *Numentana*, was given this gate, because it led to *Numentum*. It was likewise called *Viminalis*, on account of the osiers that grew near it<sup>y</sup>, or from it's situation upon the descent of mount *Viminalis*. It has also been called *Pia*, because pope Pius IV. repaired it; and it's present name of *St. Agnes* is taken from the church of that saint, which stands at some distance from it, without the walls.

*Pinciana* (FG. b), formerly called *Collatina*, because it led to the town of that name in the country of the Sabines, not far from Rome<sup>z</sup>.

<sup>t</sup> Lib. 9. ep. 38.

<sup>u</sup> Donat. l. 1.

<sup>x</sup> Strabo.

<sup>y</sup> Donat. l. 1. p. 68.

<sup>z</sup> Procop. de Bell. Goth. l. 1.



*Portuensis* (AB. ef), so called, as well as the road it opens into, from their leading to the city formerly named *Portuensis*; now by corruption called *Villa Portese*<sup>a</sup>. This gate, and the wall around it, were rebuilt by the emperors Honorius and Arcadius. It was also called *Navalis*, from its being near the river.

*Salaria* (H. bc), deriving its name, as did also the road it leads to, from the salt which the Sabines used to bring into Rome that way from the sea. It was likewise called *Collina*, from its standing just at the junction of the hills *Quirinalis* and *Viminalis*; and *Quirinalis*, from a chapel sacred to Romulus (*Quirinus*), which stood hard by; and *Agonensis*, on account of the games called *Agonalia*, which were celebrated just without it, in honour of *Apollo*, as *Festus* says, (but of the god *Janus*, according to *Ovid*<sup>b</sup>;) near the temple of *Venus Erycina*; particularly when the Tiber rose so high as to overflow the *Circus Flaminius*. It was through this gate<sup>c</sup> that the Gauls entered Rome, under the command of their leader Brennus, when that city was first taken by them.

*Septimiana* (B. cd), from the emperor Septimius Severus<sup>e</sup>, who built it, and whose baths were just without this gate. Pope Alexander VI. repaired it<sup>d</sup>.

*Trigemina* (BC. fg), anciently so named from the three Horatii, who went out at this gate to fight the three Curiatii. It has also been called *Appia*, from the *Appian* aqueduct which runs near it; *Fontinalis*, from a number of springs or fountains that are there; and *Ostiensis*, on account of the road to *Ostium*, which begun there. It is now called the gate of *St. Paul*, from a noble church dedicated to that apostle, to which it leads, without the walls, and of which

<sup>a</sup> Nardini.

<sup>b</sup> Fast. l. i. v. 217.

<sup>c</sup> Procop. de Bell. Goth. l. i.

<sup>d</sup> Donat. l. i. p. 70.

<sup>e</sup> Nardini.

Piranesi has given us a most elegant drawing in his *Views of Rome*.

These were the principal gates of ancient Rome : besides which antiquarians mention several others ; such as the gate *Carmentalis*, built by Romulus, and so called from *Carmenta* the prophetess, mother of Evander ; the gates *Sangualis*, *Mutia*, *Catularia*, *Frumentaria*, *Stercoraria*, &c. but where they were situated, we know not ; nor are any remains of them now to be seen.

In the wall which surrounds the space now occupied by St. Peter's church and the pope's palace (A.C. *ab*), are the five following lesser gates, as marked in this plan, *viz.* the gate of the *Holy Ghost*, the gate *Posterula*, the gate *Fornacum*, the *Vatican* gate, and *St. Peter's* gate.

## H I L L S.

The seven principal hills inclosed within the walls of ancient Rome, from whence the phrase of *Urbs septicollis*, and the like, so frequent with the poets, were *Mons Palatinus*, *Mons Capitolinus*, *Mons Quirinalis*, *Mons Cælius*, *Mons Esquilinus*, *Mons Viminalis*, and *Mons Aventinus*.

I. *Mons Palatinus*.—Whether the *Palatine* hill (D. *e*) received its name from a people called *Palantes* or *Palatini* ; or from the bleating and strolling of cattle, in Latin *balare* and *palare* ; or from *Pales*, the pastoral goddess ; or from the burying-place of *Pallas*, is disputed by the learned, and undetermined<sup>a</sup>. Here Romulus laid the foundation of his city, in a quadrangular form, with the ceremonies described at length by M. Rollin, in his history of the Roman republic, *Vol. I. p. 17. & seq.* and here the same king

<sup>a</sup> For the origin of this name, see Rollin's Rom. Hist. Vol. I. p. 5.

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and Tullus Hostilius kept their courts ; as did afterwards Augustus and all the succeeding emperors ; on which account, the word *Palatium* came to signify a royal seat<sup>b</sup>. To the east of this hill is *Mons Cælius* ; to the south, *Mons Aventinus* ; to the west, *Mons Capitolinus* ; and to the north, the *Forum*<sup>c</sup>. It's compass is twelve hundred paces<sup>d</sup>. Romulus's house, preserved for several ages by the care of the senate, was on this hill, near the spot where the church of *St. Anastasia* now stands ; as was also that of his foster-father *Faustulus*, near the place now occupied by the church of *Sancta Maria Liberatrice*.

II. *Mons Capitolinus*, the *Capitoline* hill (CD. d), before named *Mons Tarpeius*, from *Tarpeia*, a Roman vestal, who betrayed the city to the Sabines in this place<sup>e</sup>. It was also called *Mons Saturni*, and *Saturnius*, in honour of *Saturn*, who is reported to have lived here in his retirement, and was ever reputed the tutelar deity of this part of the city. The name of *Capitolinus* was afterwards given it from the head of a man called *Tolus*, casually found there in digging for the foundations of the famous temple of *Jupiter*<sup>f</sup>, named, for the same reason, *Capitolium*. This hill was added to the city by Titus Tatius, king of the Sabines, when, having been first overcome in the field by Romulus, he and his subjects were permitted to incorporate with the Romans<sup>g</sup>. It has to the east, *Mons Palatinus* and the *Forum* ; to the south, the *Tiber* ; to the west, the level part of the city ; and to the north, *Collis Quirinalis*<sup>h</sup>. It's compass was seven *stadia*, or furlongs<sup>i</sup>. This hill was the most considerable of any in Rome, on account, particularly, of the buildings that stood upon it, which

<sup>b</sup> Rosin. Antiq. l. 1. c. 4.

<sup>c</sup> Fabricii Roma, c. 3.

<sup>d</sup> Marlian. Topograph. Antiq. Roma, l. 1. c. 14.

<sup>e</sup> Plut. in Romul. See also Rollin's Hist. of the Republ.

Vol. I. p. 46.

<sup>f</sup> Liv. l. 1. c. 55.

<sup>g</sup> Dionysius.

<sup>h</sup> Fabricii Roma, c. 3.

<sup>i</sup> Marlian. lib. 1. c. 1.



were a fortress and sixty temples, the most considerable of which, called the *Capitol*, we shall take further notice of when we come to speak of the buildings and temples of Rome.

III. *Mons Quirinalis*, the *Quirinal* hill, (F. *cd*), so called, either from the temple of *Quirinus*, another name of Romulus; or, more probably, from the *Curetes*, a people that removed thither with Tatius, from *Cures*, a Sabine city<sup>k</sup>. It afterwards changed it's name to *Caballus*, *Mons Caballi*, and *Caballinus*, from the two marble horses, with each a man holding him, which are set up there. They are still standing; and, if the inscription on the pilasters be true, were the work of Phideas and Praxiteles<sup>l</sup>; made by those famous masters to represent Alexander the Great, and his Bucephalus, and sent to Nero, as a present, by Tiridates, king of Armenia. This hill, which was added to the city by Numa<sup>m</sup>, has, to the east, *Mons Esquilinus* and *Mons Viminalis*; to the south, the *Fora* of Cæsar and Nerva; to the west, the level part of the city; to the north, *Collis Hortulorum*, now called *Pincius*, and the *Campus Martius*<sup>n</sup>; and is almost three miles in circumference<sup>o</sup>.

IV. *Mons Cælius* (E. *fg*), owes it's name to Cælius, or Cœles, a famous Tuscan general, who pitched his tents there, when he came to the assistance of Romulus against the Sabines<sup>p</sup>. Livy<sup>q</sup> and Dionysius Halicarnassensis<sup>r</sup> attribute the taking of it in to Tullus Hostilius; but Strabo<sup>s</sup>, to Ancus Martius. The other names by which it was sometimes known, were *Querculanus*, or *Quercitulanus*, and *Augustus*: the first occasioned by the abundance of oaks growing there; the other imposed by the emperor Tiberius, when he had

<sup>k</sup> Sixt. Pomp. Festus.

<sup>l</sup> Fabricii Roma, c. 3.

<sup>m</sup> Dionys. Halic. lib. 2.

<sup>n</sup> Fabricii Roma, c. 3.

<sup>o</sup> Marlian. l. 1. c. 1.

<sup>p</sup> Varro de Ling. Lat. lib. 4.

<sup>q</sup> Lib. 1. c. 30.

<sup>r</sup> Lib. 3.

<sup>s</sup> Geogr. l. 5.

raised new buildings upon it after a fire <sup>t</sup>. One part of this hill (EF. *f*) was called *Cæliolus* <sup>u</sup> and *Minor Cælius*. To the east, it has the city-walls; to the south, *Mons Aventinus*; to the west, *Mons Palatinus*; to the north, *Mons Esquilinus* <sup>w</sup>. Its compass is about two miles and a half <sup>x</sup>.

V. The *Esquiline Mount* (FG. *df*) was anciently called *Crispius* and *Oppius* <sup>y</sup>. The name of *Esquilinus* was varied, for the easier pronounciation, from *Exquilinus*, a corruption of *Excubinus*, *ab Excubiis*, from the watch that Romulus kept in this place <sup>z</sup>. It was taken in by Servius Tullius <sup>a</sup>, who had his royal seat upon this hill <sup>b</sup>. Varro will have the *Esquilie* to be properly two hills <sup>c</sup>; which opinion has been since approved of by a curious observer <sup>d</sup>. To the east, it has the city-walls; to the south, the *Via Labicana*; to the west, the valley lying between *Mons Cælius* and *Mons Palatinus*; to the north, *Mons Viminalis* <sup>e</sup>; and is in compass about four miles <sup>f</sup>.

VI. *Mons Viminalis* (FG. *cd*), derives its name from the great quantities of osiers (*Vimina*) that grew there. This hill, which has to the east the *Campus Esquinalis*; to the south, part of the *Suburra* and the *Forum*; to the west, *Mons Quirinalis*; and to the north, the *Vallis Quirinalis* <sup>g</sup>; is in compass two miles and a half <sup>h</sup>, and was taken in by Servius Tullius <sup>i</sup>.

VII. The name of *Mons Aventinus* (CE. *eg*) has occasioned much dispute among the critics, some deriving the word from *Aventinus*, an Alban king <sup>k</sup>; some

<sup>t</sup> Tacit. Annal. 4. Suet. in Tib. c. 48.

<sup>u</sup> Fabricii Roma, c. 3.

<sup>w</sup> Ibid.

<sup>x</sup> Marlian. l. 1. c. 1.

<sup>y</sup> Fabricii Roma, c. 3.

<sup>z</sup> Propert. lib. 2. Eleg. 4.

<sup>a</sup> Liv. l. 1. c. 44.

<sup>b</sup> Ibid.

<sup>c</sup> De Ling. Lat. l. 4.

<sup>d</sup> Marlian. l. 1. c. 1.

<sup>e</sup> Fabricii Roma, c. 3.

<sup>f</sup> Marlian. l. 1. c. 1.

<sup>g</sup> Fabricii Roma, c. 3.

<sup>h</sup> Marlian. l. 1. c. 1.

<sup>i</sup> Dionys. Halic. lib. 4.

<sup>k</sup> Varro de Ling. Lat. l. 4.

from the river *Avens*<sup>k</sup>; and others *ab Avibus*, from the birds which used to fly thither in great flocks from the Tiber<sup>l</sup>. It was likewise called *Murcius*, from *Murcia*, the goddess of sleep, who had there a *Sacellum*, or little temple<sup>m</sup>: *Collis Dianæ*, from the temple of Diana<sup>n</sup>; and *Remonius* from Remus, who would have the city begun in this place, and was buried here<sup>o</sup>: A. Gellius affirms<sup>p</sup>, that this hill, being all along reputed sacred, was never inclosed within the bounds of the city till the time of Claudius. But Eutropius<sup>q</sup> expressly attributes the taking of it in to Ancus Martius; and an old epigram, inserted by Cuspinian, in his comment on Cassiodorus, confirms the same.

To the east, it has the city-wall; to the south, the *Campus Figulinus*; to the west, the Tiber; and to the north, *Mons Palatinus*<sup>r</sup>. It's circuit is eighteen *stadia*, or two miles and a quarter<sup>s</sup>.

Besides these seven principal hills, three others of inferior note were taken in, in later times, viz.

*Collis Hortulorum*, or *Hortorum* (EG. *ac*), which had it's name from the famous gardens of Sallust adjoining to it<sup>t</sup>, and was afterwards called *Pinicius*, from the *Pin-cii*, a noble family who had their seat there<sup>u</sup>. It has to the east and south, the plainest part of *Mons Quirinalis*; to the west, the *Vallis Martia*; and to the north, the walls of the city<sup>w</sup>. It's compass is about eighteen *stadia*<sup>x</sup>, and it was first inclosed within the city-walls by the emperor Aurelian<sup>y</sup>.

<sup>k</sup> Varro de Lingua Latin. lib. 4.

<sup>l</sup> Ibid.

<sup>m</sup> Sext. Pomp. Festus.

<sup>n</sup> Martial.

<sup>o</sup> Plut. in Romul.

<sup>p</sup> Lib. 13. c. 14.

<sup>q</sup> Lib. 1.

<sup>r</sup> Fabricii Roma, c. 3.

<sup>s</sup> Marlian. l. 1. c. 1.

<sup>t</sup> Rosin. lib. 1. c. 11.

<sup>u</sup> Ibid.

<sup>w</sup> Fabricii Roma, c. 3.

<sup>x</sup> Marlian. lib. 1. c. 1.

<sup>y</sup> Rosin. lib. 1. c. 11.



*Janiculus*, or *Janicularis* (AC. *bd*), so called either from an old town of the same name, said to have been built by Janus; or, because Janus dwelt and was buried there<sup>z</sup>; or, because it was a sort of *gate* (*Janua*) to the Romans, whence they issued out upon the Tuscans<sup>a</sup>. The sparkling sands have at present given it the name of *Mons Aureus*, and by corruption *Montorius*<sup>b</sup>. Two just observations concerning this hill occur from an epigram of Martial. That it is the fittest place to take one's standing for a full prospect of the city; and that it is less inhabited than the other parts, by reason of the grossness of the air<sup>c</sup>. It is still famous for the sepulchres of Numa, and the poet Statius<sup>d</sup>. To the east and south, it has the Tiber; to the west, the fields; to the north, the Vatican<sup>e</sup>; and so much of it as stands within the city-walls is about five *stadia* in circuit<sup>f</sup>.

*Mons Vaticanus* (B. *a*), which owes its name to the answers of the *Vates*, or prophets, that used to be given there; or to the god *Vaticanus* or *Vagitanus*<sup>g</sup>. It seems not to have been inclosed within the walls until the time of Aurelian.

This hill was formerly famous for the sepulchre of Scipio Africanus; some remains of which are still to be seen<sup>h</sup>. But it is more celebrated at present on account of St. Peter's church, the pope's palace, and the noblest library in the world.

To the east it has the *Campus Vaticanus*, and the river; to the south the *Janiculum*; to the west, the *Campus Figulinus*, or potter's field: to the north, the *Prata Quintia*<sup>i</sup>. It lies in the shape of a bow drawn

<sup>z</sup> Rosin. l. 1. c. 11.

<sup>a</sup> Festus.

<sup>b</sup> Fabricii Roma, c. 3.

<sup>c</sup> Martial. Epig. lib. 4. Ep.

64. <sup>d</sup> Fabricii Roma, l. 1. c. 3.

<sup>e</sup> Fabricii Roma, l. 1. c. 3.

<sup>f</sup> Marlian. l. 1. c. 1.

<sup>g</sup> Festus.

<sup>h</sup> Warcup's Hist. of Italy, Book 2.

<sup>i</sup> Fabricii Roma, c. 3.

up very high ; the convex part stretching almost a mile <sup>k</sup>.

Five other lesser hills, noticed in this plan, but of a more modern appellation, are,

*Mons Albanus* (CD. bc. 100).

*Mons Citatorius* (D. bc), or, as Donatus <sup>l</sup> and Nardini <sup>m</sup> call it, *Mons Citorius*, so named, according to the former <sup>n</sup>, who quotes Livy <sup>o</sup>, from it's being the place where the centuries of the people were summoned.

*Mons Jordanus* (C. bc), evidently a modern name.

*Mons Pincius*, as it is now called, formerly *Collis Hortulorum* (EH. ab).

*Mons Testaceus* (B. f), a hillock, formed almost intirely of potsherds and pieces of urns and other vases : but how they came to be heaped up here in such quantities, antiquarians are at a loss to say. Some think it was the place where the urns were made of old for burying the ashes of the dead : but this does not satisfy Donatus <sup>p</sup>.

The greatest extent of the whole city was in the time of the emperor Valerian, who enlarged it's walls to such a degree, as to surround the space of fifty miles <sup>q</sup>. At present, the compass of Rome is not above thirteen miles <sup>r</sup>.

The number of it's inhabitants, in it's flourishing state, Lipsius computes at four millions <sup>s</sup>.

## L U C I,

### *Consecrated Groves and Woods.*

The superstition of consecrating groves and woods to particular deities, was a practice very usual with

<sup>k</sup> Marlian. l. 1. c. 1.

<sup>l</sup> Lib. 3. p. 277.

<sup>m</sup> Lib. 6. c. 5.

<sup>n</sup> Lib. 4. p. 402.

<sup>o</sup> Dec. 3. l. 6.

<sup>p</sup> Roma Vet. ac recens, p.

252.

<sup>q</sup> Vopisc. in Aurelian.

<sup>r</sup> Fabricii Roma, c. 2.

<sup>s</sup> De magnitud. Rom.

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the ancients: for, not to speak of those mentioned in the holy scripture, Pliny tells us, that trees, in old time, served for the temples of the gods. Tacitus reports this custom of the old Germans; Q. Curtius, of the Indians; and almost all writers, of the Druids. The Romans too were great admirers of this worship, and therefore had their *Luci*, or *consecrated groves* in most parts of the city.

The most probable reason that can be given for this practice, is, as the judicious Kennet very properly observes in his *Antiquities of Rome*, taken from the common opinion, that fear was the main principle of devotion among the ignorant heathens: and therefore such dark and lonely seats, striking them with a sudden dread, made them fancy, that something divine must reside in those places, which could produce in them such an awe and reverence at their entrance.

The consecrated groves and woods noticed in this plan, were sacred to

The prophetess *Carmenta*, mother of Evander (C. e. 304).

The goddess *Hibernia* (C. e. 305).

*Honour and Virtue* (DE. gb).

*Jupiter* (CD. ef).

*Mars and Augustus* (FG. de).

*Mars and Juno Lucina* (EF. de).

The *Muses*; to whom was also erected a temple, indicated here by the words *Lucus & Templ. Camænarum* (DE. gb).

Besides which, we find a grove designated by the proper name of

*Lucus Æliorum* (FG. e), belonging, probably, to some of the Ælian family; and another by that of

*Lucus Esquilinus* (GH. ef); so called from the *Esquiline Hill*, on the declivity of which it stood.

## PALACES.



## P A L A C E S.

Those noticed in this plan, are,  
 The *Cæsarean* palace (DE. *cd.* 144).  
*Constantine's* palace (F. *fg*).  
*Dioclesian's* palace (FG. *cd*).  
*Nerva's* palace (DE. *de.* 165).

## P O R T I C O S.

The *Porticos* of the Romans were magnificent structures, most commonly annexed to public edifices, sacred and civil, as well for ornament as use, and generally named either from some temple that stood near them, or from their authors, or from the nature and form of the buildings, or from the kind of shops that were kept in them, or from some remarkable painting in them, or from the places to which they joined<sup>s</sup>.

These *Porticos* were sometimes put to very serious uses, such as even assemblies of the senate, upon certain occasions; though they were principally intended for the pleasure of walking and riding in them; in the shade in summer, and in the dry in winter. Velleius Paterculus<sup>t</sup> mentions them as an instance of the extravagant luxury of the Romans, when their manners grew more and more corrupt, after the otherwise happy conclusion of the Carthaginian war: and Juvenal<sup>u</sup> has a complaint to the same purpose.

The *Porticos* noticed in this plan, are,  
 That which Augustus built in memory of his nephews *Caius* and *Lucius Cæsars* (GH. *ef*), and that of  
 The temple of *Quirinus* (EF. *cd*).  
 There were several others very famous in ancient Rome; but we do not find them mentioned here.

<sup>s</sup> Fabricii Roma, c. 13.

<sup>u</sup> Sat. 7.

<sup>t</sup> Lib. 2. c. 1.

## S T R E E T S

# DESCRIPTION OF STREETS IN ROME, AND ROADS which entered that City.

It would be impossible for us, now-a-days, to try to point out either all the streets of ancient Rome, or all the ways that lead to or from that capital of the world. We shall therefore content ourselves with ranging in their alphabetical order, those only which are noticed in this plan, *viz.*

*Via Alexandrina* (BC. *ab*), over the *Vatican* hill.

*Alta Semita*, the way from the Capitol to the gate *Nomentana*, now *St. Agnes*.

*Appia* (DE. *fg*), so named from the censor *Appius Claudius*, who paved it.

*Campania* (FG. *gb*), so called from its leading to *Campania*.

*Campi Floræ* (BC. *c*), leading to the *Campus Floræ*.

*Capitolii* & *Templ. Apollinis* (CD. *d.* 258).

*Capitolina* (CD. *cd*), from the *Capitol* to the *Forum Olitorium*, or Herb-market.

*Cælimontana* (FG. *fg*), the street or road over mount *Cælius*.

*Collatina* (F. *bc*), leading to the gate *Collatina*, now *Pinciana*.

*Gabiusa* (EF. *fg*), which led from the gate *Gabiusa*.

*Julia* (BC. *bc*), so named from Augustus's daughter *Julia*.

*Sub Janiculo* (BC. *bc*), leading from the bridge *Janiculensis*, on the other side of the *Tiber*, to *Mons Vaticanus*.

*Laziana* (H. *fg*), leading into the country from the gate *Nævica*, now the gate of the *Holy Cross*.

*Lata* (DE. *ab.* &c.), so called from its extent.

*Longobarda* (DE. *b*), near *Augustus's Mausoleum*.

*Nomentana*, called also *Viminalis* (H. *cd*), which led from the gate formerly called *Nomentana*, now *St. Agnes*.  
*Ostiensis*

## A N C I E N T R O M E.

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*Ostiensis* (BC. *fg*), which led from Rome to *Ostium*, through the gate *Trigemina*, now *St. Paul's* gate.

*Portuensis* (AB. *ef*), leading from the gate of that name.

*Posterula* (AB. *ab*), leading from the gate *Posterula*.

*Prænestina* (HI. *fg*), the *Prænestini* road, through the gate *Nævica*.

*Regulæ* (BC. *cd*), so called, perhaps, from the famous *Regulus*.

*Sacra* (DE. *cd*), leading from the *Forum* to the place afterwards occupied by Constantine's arch.

*Salaria*, called also *Collatina*, and *Quirinalis* (H. *ac*), led from the gate *Salaria*, which had also the names of *Collina* and *Quirinalis*.

*Taurina* (HI. *ef*), from the *Esquiline* gate.

*Tiburtina* (HI. *ef*), the road to *Tibur*, through the *Esquiline* gate.

*Transiberina* (BC. *de*), the road on the other side of the *Tiber*, from the *Palatine* bridge.

## T E M P L E S.

The temples of the ancients were built after different manners : one sort was called *Antes* or *Parastates*, because there were no pillars or pediments, but only square pilasters, called *Antes*. Vitruvius gives us a model of this kind, in a temple of Fortune, the particulars of which are not known. A second kind of temple was called *Prostilus*, because it had no pillars, but in the front : such was the temple of Ceres Eleusina begun by Ictinus, and finished by Philo. A third sort of temple was called *Amphiprostylus*, that is, a double *Prostylus*, having columns behind, as well as before : such was the temple of Concord. A fourth was called *Periptere*, because it had pillars all around, and of this kind was the temple built to Honour and Virtue by the architect Mutius. A fifth sort of temple



ple was named *Pseudo-Dipterus*, that is, a false *Dipterus*, because it had not the two rows of pillars which the *Dipterus* has; and of this kind was the temple of Diana in the city of Magnesia, built by Hermogenes Alabandinus. A sixth was called *Dipterus*, because it was surrounded with two rows of pillars: of this sort was the temple of Diana at Ephesus, built by Ctesiphon and Metagenes. And a seventh sort, called *Hypethrum*, was open at top to the air and weather: such was the temple of Jupiter Olympus built at Athens, by Cosutius, a Roman architect.

The following are the temples noticed in this plan.

*Templum Antonini & Faustinae*, the temple of *Antoninus* and *Faustina* (D. de. 284), erected by the emperor Marcus Aurelius, in honour of his father-in-law, and predecessor, *Titus Antoninus*, and of his wife *Faustina*; the behaviour of which last little intitled her to any such distinction<sup>w</sup>. Some considerable remains of this temple still subsist, and are the subject of one of Piranesi's beautiful drawings.

*Templum Apollinis*, the temple of *Apollo* (CD. de. 270), built by Augustus, in honour of his favourite deity, *Apollo*, after his victory at Actium, upon mount *Palatine*; whence this temple was called that of *Apollo Palatinus*<sup>x</sup>. This structure, according to the accounts of ancient writers, was amazingly magnificent. It was built of the finest marble of Claros, and embellished with the richest ornaments, both within and without. Its gates were of ivory, enriched with *basso-relievos*, representing the *Gauls*, when they were thrown headlong down from the top of the Capitol, by T. Manlius<sup>y</sup>. In the frontispiece was a chariot of the sun, of massy gold, crowned with rays so prodigiously resplendent, that they dazzled the eyes of

<sup>w</sup> See Crevier, Vol. VII. p. 202 and 329. in his Rom. Hist. Vol. XV. p. 315.

<sup>x</sup> See M. Rollin's account of the building of this temple, &c. <sup>y</sup> Id. Vol. II. p. 313.

the beholders. Within the temple was a marble statue of *Apollo*, made by the celebrated *Scopas*; and a colossal one, of brass, fifty feet high; together with a candlestick, in the form of a tree, whose branches were covered with clusters of lamps, in imitation of fruit. Upon these branches the poets used to hang their poems which they offered up to *Apollo*, as *Horace* informs us<sup>2</sup>. To this temple, dedicated to the god of arts, was, very properly, joined a noble library<sup>3</sup>, filled with all the best Greek and Latin authors then extant: and all around were spacious porticos, for the use and convenience of the public.

Between DE and gb we find *Ara Apollinis*, an altar dedicated to the same god; just without the walls of Rome, upon the borders of mount Aventine.

*Templum Augusti*, the temple of *Augustus* (D. de. 282), near the *Ruminal Fig-tree*; which last has been spoken of already under the article *ÆDES*<sup>b</sup>.

*Templum Augusti & Bacchi*, the temple of *Augustus* and *Bacchus* (D. de. 277), near the *Forum*. How these two came to be joined together in the dedication of this temple, is more than we can tell.

*Templum Bacchi*, the temple of *Bacchus* (I. bc), without the walls of Rome. This temple, now the church of *St. Constantia*<sup>c</sup>, is supported on the inside by twenty-four noble pillars of granite. It's ancient mosaic cieling, and the old windows, by which the light was let in from the roof, still remain. Behind the present altar stands an antique urn of porphery, all of one piece, eight feet long, four and a half deep, and five feet wide; it's cover upwards of two feet thick: and on each side of the altar, is an antique candlestick of marble, finely wrought.

<sup>2</sup> Ep. 3. l. 1.

<sup>a</sup> See Rollin's Rom. Hist. Vol. XV. p. 315.

<sup>b</sup> For the deification of Augustus, and the building of this

temple to him, by order of the senate, see Crevier's Rom. Emp. Vol. III. p. 13 and 14.

<sup>c</sup> Of the inside of which Piranesi has given us a fine drawing.



## DESCRIPTION OF

*Templum Bonæ Deæ*, the temple of the goddess *Bona*, or the *Good Goddess* (BC. ef. 307). This deity, called also by the ancients *Fatua*, and *Senta*, was *Dryas* the wife of *Faunus*, remarkable for her exemplary chastity. The Roman ladies, who held her in great veneration, sacrificed to her in the night, in a little chapel, into which men were not permitted to enter; nor were they allowed ever to be present at her sacrifices. It was for violating this rule, that Cicero prosecuted the debauched *Clodius*<sup>a</sup>, who had found means to introduce himself into this chapel in disguise, and thereby polluted the mysteries of the good goddess. — A solemn sacrifice to her was celebrated yearly in the house of the high-priest, who, though the chief minister on all other similar occasions, was, on this, (because of his being a man) obliged to quit his dwelling the moment the ceremonies began, and leave the performance of them to his wife, and the virgins consecrated to this goddess, who were also assisted by the vestals. The place where this goddess was sacrificed to, was adorned with all sorts of plants, except *myrtle*, which was forbidden, on account of it's being sacred to *Venus*.

*Templum & Lucus Camænarum*, the temple and grove of the *Muses* (DE. gb). When, or by whom, the former was built, and the latter dedicated, we know not.

*Templum Cereris*, the temple of *Ceres* (CD. ef), near the *Circus Maximus*. The *Cerealia* and *Ludi Cereales*, *Feasts* and *Plays* in honour of *Ceres*, were first instituted among the Romans by the edile *Memmius*, as appears from a medal on which is the effigies of *Ceres* holding in one hand three ears of corn, and in the other a torch, and having her left foot upon a serpent, with this inscription, *Memmius Ædilis Cerealia primus fecit*. The Athenians had long before kept

<sup>a</sup> See Rollin's Rom. Hist. Vol. XII. p. 20—27.



a feast to her, which they called *Thesmophoria* and *Eleusia*. The epithet of *Eleusina* was given to *Ceres* upon this occasion. Searching all places for her daughter *Proserpine*, she came to *Eleusina*, where she undertook to be nurse to *Triptolemus*, the son of king *Eleusius*; and when he was grown up, she taught him the art of sowing corn and making bread. In return for so great a benefit, he appointed her a feast, and priests, called *Eumolpides*, from his son *Eumolpus*. Crowns of flowers were not used in this feast, but of myrtle and ivy, because *Proserpine* was stolen while she was gathering flowers. Her votaries carried lighted torches, and ran about calling aloud for *Proserpine*, as she had done when in search of her upon mount *Ida*. The priests of this goddess were called *Taciti Mystæ*, because they were not allowed to discover their mysterious rites. The *Isis* of the Egyptians was certainly the *Ceres* of the Romans.

*Templum Claudii Cæsaris*, the temple of *Claudius Cæsar* (EF. fg), whose deification was proposed by Nero, and ordered by the senate<sup>e</sup>. This temple was begun by Agrippina, and finished by Vespasian.

*Templum Concordiæ*, the temple of *Concord* (CD. d. 254), and again (CD. de. 266). One of these was probably the temple which Tiberius dedicated to *Concord*, by order of his mother *Livia*<sup>f</sup>.

*Templum Dianæ*, the temple of *Diana* (C. f). The first temple built to this goddess, at Rome, was on mount *Aventine*, in the reign of *Servius Tullius*, at the joint expence of the Romans and Latins, as a place for them to meet at yearly, to offer a sacrifice, in commemoration of the league made between the two nations<sup>g</sup>.

*Templum Famiæ*, the temple of *Fame* (CD. de. 235). We know not by whom this temple was built, or when.

<sup>e</sup> See Crevier, Vol. IV. p. 4.

<sup>f</sup> Id. Vol. I. p. 269.

<sup>g</sup> Rollin's Rom. Hist. Vol. I.

p. 164.

*Templum & Domus Familiae Flavianae*, the temple and house of the *Flavian* family (FG. *cd*). This temple was built, and a college of priests instituted, in honour of the *Flavian* family, by the emperor *Domitian* <sup>h</sup>.

*Templum Fauni*, the temple of *Faunus* (EF. *ef*). *Faunus* was king of the *Aborigines*, in *Latium*, at the time when *Evander* arrived there. *Dionysius* of *Halicarnassus* calls him the son of *Mars*; and says, that the *Romans*, after his death, made him one of the tutelar gods of the country: to which he adds, that, in process of time, it became a common opinion, that *Faunus* was the wild-god, whose voice was heard by night in forests, and frightened people. In effect, *Faunus* and *Pan* seem often to be confounded together, as the god of *Fear*. *Ovid* seems not to make any distinction between them; and *Aurelius Victor* thinks, they were one and the same. *Virgil* makes *Faunus* a god of oracles and predictions. From this *Faunus* were supposed to be derived the *Satyrs*, *Pans*, and *Sylvans*, formerly taken for *Genii* and demi-gods, inhabiting woods and mountains, and represented with small horns on their head, pointed ears, and the rest of their bodies like goats. The country-people worshipped them, and offered them goats in sacrifice. These demi-gods were known to the *Latins* only, and not to the *Greeks*.

*Templum Febris, T. Trajanorum, & T. Neptuni*, the temple of *Fever*, of *Trajan*, and of *Neptune* (CD. *e*. 272), near the *Circus Maximus*. That the *Romans* built temples to mischievous beings, for the same reason, we suppose, as the *Indians* now worship the devil, is very certain. But how the same building comes here to be consecrated to *Fever*, *Trajan*, or the *Trajans*, and *Neptune*, is more than we can say.

*Templum Felicitatis*, the temple of *Happiness* (G. *de*). We find a temple of *Happiness* mentioned by

<sup>h</sup> See *Crevier*, Vol. VI. p. 312.



Pliny<sup>i</sup>, which probably was this ; concerning which antiquarians tell us nothing farther, than that it was adorned with a statue of the goddess, made by a famous statuary called Archecilas, which cost Lucullus sixty great sesterces.

*Templum Fidei*, the temple of *Faith* (CD. de, 274). Numa is said<sup>k</sup> to have been the first that erected a temple and appointed public worship to *Fides*, *Faith*; and to have taught the Romans, that the most sacred oath they could take, was to swear *ex fide*, by their *faith*, or *veracity*. His intention was to render their promises, without writings or witnesses, as firm and certain as contracts made and sworn to with the greatest formalities ; and in this he succeeded to his wish. Polybius gives<sup>l</sup> this glorious testimony of the Romans, that they inviolably kept their *faith*, that is, their word, without any occasion for witnesses or securities ; whereas nothing could bind the Greeks to their promises.

*Templum Fidei*, *T. Jovis Custodis*, the temple of *Faith*, and the temple of *Jupiter the Preserver* (CD. de. 262). We have just spoken of the former of these deities ; and shall mention the latter, to whom alone we shall find another temple erected, under the word *Jupiter Custos*. How they came to be joined here, is more than we can say.

*Templum Floræ*, the temple of *Flora* (CD. ef), near the *Circus Maximus* ; and another, between GH, and bc, towards the Gate *Salaria*.—Varro reckons *Flora* among the divinities that were honoured by the Sabines, and introduced at Rome, when that people, with their king Tatius, joined themselves to the Romans. Lactantius describes her as a courtesan, who left her substance to the Roman people ; in return for which they decreed her extraordinary honours, and games

<sup>i</sup> Lib. 36. c. 5.

<sup>l</sup> 1. 1. p. 134. Plut. in Num.

<sup>k</sup> Liv. 1. 1. c. 21. Dionys.

<sup>l</sup> Lib. 6.



## DESCRIPTION OF

called *Floralia*, where she was intitled the goddess of flowers. These games were first instituted five hundred and thirteen years after the foundation of Rome. We do not find that they were kept annually: but in the year five hundred and eighty, at the celebrating of them, harlots danced naked, with a thousand lascivious tricks and postures. We find the place where they danced thus marked in this plan, between the temple we are speaking of, and the Salarian way, with the words *Ludi Florales meretricium nudarum*.

*Templum Malæ Fortunæ*, the temple of *Bad Fortune* (GH. d).—The Pagans, in general, held Fortune to be a goddess, the ruler of all events, both good and bad. The Romans gave her several appellations, such as *Fortuna Libera, redux, publica, primigenia, equestris, parva, fors* or *fortis, virilis, feminea*, &c<sup>1</sup>. but the two kinds of *Fortune*, which they chiefly distinguished, were, the one *good* and the other *bad*; to the last of which they probably addressed themselves in order to deprecate her ill-will.

*Templum Fortunæ Primigeniæ*, the temple of the *eldest, or first-born Fortune* (GH. cd). We find mention made<sup>m</sup> of a temple erected to this goddess, by Servius Tullius, near the Capitol: but we cannot say who erected this, which stood between the *Viminal* and the *Esquiline* hills.

*Templum Fortunæ Publicæ*, the temple of *Public Fortune* (F. cd). This building stood at the bottom of the Quirinal hill, near the way called *Viminalis* and *Nomentana*; but we know not by whom it was erected.

<sup>1</sup> For a more particular account of these several kinds of *Fortune*, worshipped by the Romans, see Rollin's Rom. Hist. Vol. I. p. 148 and 342. Vol. III. p. 294. Vol. IX. p. 259. and Crevier, Vol. I. p. 106. Vol. VII. p. 244. and Vol. VIII. p. 143. <sup>m</sup> Rollin, Rom. Hist. Vol. I. p. 148.

*Templum Fortunæ Virilis*, the temple of *Virile*, or *Courageous Fortune* (AB. *e*) ; and another between CD. and *de*. fig. 240.—Ancus Martius, fourth king of the Romans, was the first man who built a temple at Rome, to this goddess ; with a design to intimate, say some writers, that courage is not less requisite than good fortune, to obtain victories. If either of these buildings was that which *Ancus* built, we think it must have been the latter, upon the foundations of which now stands the Armenian church dedicated to *St. Mary of Egypt*.

*Templum Herculis*, the temple of *Hercules* (BC. *ef*) ; another, of the same (HI. *b*) ; and a third (C. *de*. 241), now a church dedicated to St. Stephen.

We also find an *Altar* dedicated to *Hercules*, by the name of *Ara maxima Herculis* (CD. *de*. 299), at the end of the Circus Maximus next the Tiber.

*Templum & Ara Honoris*, the temple and altar of *Honour* (H. *b*). This temple was built by an excellent architect called Mutius, by order of Marius, and might have been reckoned among the noblest buildings in ancient Rome, if the magnificence of the materials (which were only stone) had been answerable to the greatness of the design. It was particularly remarkable for this, that the entrance of it was dedicated to *Virtue*, and the rest to *Honour* ; and that it had no *posticum*, or back-door, as most other temples had ; thereby intimating, that we must not only pass through virtue to attain to honour, but that honour is also obliged to repass through virtue ; that is, to persevere therein, and acquire more of it.

*Templum Jani*, the temple of *Janus*, (CD. *d*. 259). The Romans, at different times, built three temples to *Janus*. In the first, erected by Romulus after he had made peace with the Sabines<sup>n</sup>, stood a statue of  
*Janus*

<sup>n</sup> M. Rollin, Rom. Hist. Vol. I. p. 71. ascribes the building of the first temple of *Janus*, to Numa, as an acknowledgment to the

*Janus* with two faces ; intimating, that the Romans and Sabines were united into one people, and that the two kings, Romulus and Tatius, made but one head to govern them. This temple was in the Roman *Forum* ; and Procopius says, that in his time, the remains of it were still to be seen there, overagainst the Capitol, with a little niche of brass, in which was a statue of *Janus*, of the same metal, five feet high. Numa ordered that the gates of this temple, which were but two, should always be shut in time of peace, and open in time of war ; ceremonies, which Virgil<sup>o</sup> has described with a noble elegance : and accordingly when the consul, appointed to command the army, was ready to set out, he went to this temple, attended by the senate, the chief citizens, and his soldiers in their military dresses, and opened it's gates. This ceremony was, indeed, very seldom performed ; the Romans being almost continually engaged in wars. <sup>p</sup> The new consuls took possession of their office in this temple ; whence they were said to *open* the year.

The second temple of *Janus* was built by Cn. Duillius, in the *Forum Olitorium*, or herb-market, after the first Carthaginian war ; and this, being fallen to decay, was rebuilt by the emperor Tiberius, according to Tacitus<sup>q</sup>.

The third temple of *Janus*, here called *Templum Jani Augusti*, was situated in the *Velabrum* (CD. de. 242), a little valley on one side of the *Forum Boarium*, or ox-market, between the Capitol and mount Aventine. It was a square building, of the Ionic order, and entirely

the gods for the tranquility Rome enjoyed at his accession to the throne.

<sup>o</sup> *Æn.* 7. v. 607.

<sup>p</sup> For the times of opening and closing this temple, see Rollin's Rom. Hist. Vol. I. p.

71. IV. 168. XVI. 117. and Crevier's Rom. Emp. Vol. I. p. 56, 60, 209, 291. Vol. IV. p. 299. Vol. VI. p. 78, 340. and Vol. VIII. p. 417.

<sup>q</sup> *Annal.* l. 2.



of marble<sup>y</sup>. Marlianus<sup>z</sup>, in whose time it still remained almost entire, will not allow it to be so ancient as is pretended by some writers, who say, that it was built by Numa, and repaired by Augustus. This was the temple of *Janus Quadrifrons*, or *four-faced Janus*; and owed it's origin, as well as name, to the following accident, according to Servius. The Romans, says he, after the taking of Faleria in Tuscany, having met with a statue of *Janus* that had four faces, were desirous to have such a one at Rome; and to honour him the more, they built him a temple with four fronts, each having twelve niches in it, with a great gate, which denoted the four seasons and the twelve months of the year. Varro says there were also twelve altars in this temple dedicated to *Janus*, each of which represented a month of the year.

*Templum Junonis*, the temple of *Juno* (C. de), on mount Aventine: and another of the same name on the *Quirinal* hill (FG. c): but we know not by whom either of these was erected.

*Templum Junonis Monetae*, the temple of *Juno Moneta* (CD. de. 255), so called *à monendo*, from her having given salutary advice to the Romans<sup>a</sup> when they were greatly distressed, either by the Gauls, or by Pyrrhus; authors are not agreed which. It was built in the year of Rome 410, M. Fabius Dorso and Servius Sulpicius Camerinus being consuls<sup>b</sup>, upon the declivity of the Capitoline hill towards the Tiber.

*Templum Junonis Sospitæ*, the temple of *Juno Sospita*; by which epithet is meant *the Giver or Preserver of Health*<sup>c</sup>. This building stood on mount Palatine, not far from the Roman Forum (D. de).

<sup>y</sup> This seems to be the building of which we have a drawing in the right hand corner of the annexed plan.

<sup>z</sup> Topog. Rom. Antiq. l. 6.

c. 8.

<sup>a</sup> Cic. de Divin. l. 1. n. 101.

<sup>b</sup> Rollin. Rom. Hist. Vol. III.

p. 31.

<sup>c</sup> Cic. de Div. l. 1. n. 2.

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*Templum Junonis Reginae*, the temple of *Queen Juno* (BC. *ef*); a superb structure, erected by the dictator Camillus for a famous statue of this goddess, which he took in the city of Veii, and transported to Rome<sup>d</sup>.

*Templum Jovis Custodis*, the temple of *Jupiter the Preserver* (CD. *de*. 265). This was one of the sixty temples, that stood upon the Capitoline hill. *Jupiter Custos* was represented in it, holding his thunder with one hand, and a dart with the other; and the figure of the emperor was either under his thunder, to shew that he was under *Jupiter's* protection; or else engraved, laying upon a globe, and holding an image of victory; with the eagle at his feet, and these words, *Jovi Conservatori Augustorum nostrorum*. Very near the same place (at 262) is another temple dedicated to *Jupiter Custos* and *Faith*, as we observed before.

*Templum Jovis Feretrii*, the temple of *Jupiter Feretrius* (CD. *cd*. 261), built by Romulus upon the Capitoline hill, in order to deposit there the armour of Acron, king of the Cæninenses, whom he slew with his own hand; and to be a repository for any future spoils of the same kind, which were called *opima spolia*. The epithet *Feretrius* was derived from the Latin word *Feretrum*, which we find used by Livy, to signify the trophy carried by Romulus on this occasion<sup>e</sup>.

*Templum Jovis Optimi Maximi*, likewise called the temple of *Jupiter Capitolinus*, and, most commonly, the *Capitol* (CD. *de*. 236). This building was the effect of a vow made by the elder Tarquin in the Sabine war<sup>f</sup>: but he had scarce laid the foundation of it before his death. His nephew, Tarquin the Proud, finished it with the spoils taken from the neighbouring

<sup>d</sup> We have a full and curious account of this transaction in M. Rollin's Rom. Hist. Vol. II. p. 271—276.

<sup>e</sup> See Rollin's Rom. Hist. Vol. I. p. 44.

<sup>f</sup> Livy, l. 1. See also Rollin's Rom. Hist. Vol. I. p. 138. nations,

nations<sup>e</sup>. But upon the expulsion of the kings, the consecration of the building was performed by the consul *Horatius*<sup>h</sup>. This structure stood upon a high hill, called *Mons Capitolinus*, and took in four acres of ground. The front was adorned with three rows of pillars: the other sides with two<sup>i</sup>. There were three chapels in it: that of Jupiter in the middle; that of Minerva on the right hand, near the place where the nail was driven in annually, to reckon the number of years; and that of Juno on the left. The ascent to it was by an hundred steps<sup>k</sup>. The prodigious gifts and ornaments, with which it was endowed at different times, almost exceed belief. Suetonius<sup>l</sup> tells us, that Augustus gave to it at once two thousand pounds weight of gold: and in jewels and precious stones, to the value of five hundred *sestertia*. Livy and Pliny<sup>m</sup> surprise us with accounts of the brazen thresholds; the noble pillars that *Sylla* removed thither from the temple of *Jupiter Olympius* at Athens; the gilded roof; the gilded shields, and those of solid silver; the huge vessels of silver; the golden chariot; and many other valuable things with which this temple was enriched. It was first consumed by fire in the Marian war, and then rebuilt by *Sylla*, who, dying before the dedication, left that honour to *Quintus Catulus*<sup>n</sup>. This too was demolished in the *Vitellian* sedition<sup>o</sup>. *Vespasian* built it anew a third time, and consecrated it with great ceremony<sup>p</sup>: but this also was burnt about the time of his death. *Domitian* raised the last, and most magnificent of all, in which

<sup>e</sup> Liv. *ibid.* and Rollin, Vol. I. p. 177.

<sup>h</sup> Plut. in *Poplicol.*

<sup>i</sup> Dionys. *Halicarnas.*

<sup>k</sup> Tacit.

<sup>l</sup> In August. c. 30.

<sup>m</sup> Liv. l. 35, 38. Plin. l. 33, &c.

<sup>n</sup> See Rollin, Vol. X. p. 106 and 139.

<sup>o</sup> See Crevier's *Rom. Emp.* Vol. V. p. 312.

<sup>p</sup> Of which we have a particular account in Crevier's *Rom. Emp.* Vol. VI. p. 32.



the gilding alone cost twelve thousand talents <sup>p</sup>: on which account Plutarch <sup>a</sup> has observed of that emperor, that he was, like Midas, desirous of turning every thing into gold. In this temple vows were made, and solemn oaths; here the citizens ratified the acts of the emperors, and swore fealty to them, and hither the magistrates, and the generals that triumphed, came to give thanks to the gods for the victories they had obtained, and to pray for the prosperity of the empire. The now very small remains of this building are converted into a Christian church, dedicated to the virgin Mary, under the appellation of *Sancta Maria in Ara Caeli*.

*Templum Jovis Statoris*, the temple of *Jupiter Stator* (D. de. 267). Romulus, seeing his men give way in a battle against the Sabines commanded by their king Tatius, and already in possession of the Capitol, prayed to Jupiter to stop them, and vowed, if his request was granted, to build a temple to him in that very place, as a monument that Rome was saved by his protection. The Romans rallied and defeated their enemies; and Romulus acquitted himself of his engagement, by erecting, at the foot of the Capitoline hill, this temple, which he dedicated to his god under the name of *Stator*; an epithet derived from the Latin word *sistere*, to stop<sup>s</sup>. Piranesi has given a drawing of some of the pillars of this temple, which still remain.

*Templum Jovis Tonantis*, the temple of *Jupiter the Thunderer* (CD. d. 250). As Augustus was marching against the Cantabrians, the thunder fell near his litter in the night, and killed one of his servants, who carried a torch: whereupon that emperor vowed a temple to *Jupiter Tonans*, for having preserved him

<sup>p</sup> Plut. in Poplicol. See also nat. Nardini, & alii.  
Crevier, Vol. VI. p. 317.

<sup>a</sup> Ibid.

<sup>s</sup> Fabricii Roma, c. 9. Do-

<sup>s</sup> See also Rollin's Rom. Hist.  
Vol. I. p. 47, & seq.

in so great a danger<sup>t</sup>. He accordingly built this, at the foot of the Capitoline hill, with such magnificence of structure and elegance of taste, as, if we may judge from it's few remaining pillars of Oriental marble, now greatly sunk into the ground, shew the vast perfection to which the polite arts were carried in the Augustan age<sup>u</sup>. *Fortune* is here added to the appellation of this temple.

*Templum Jovis Victoris*, the temple of *Jupiter the Conqueror* (CD. de. 273); erected by the consul L. Papyrius Cursor, for his victory over the Gauls and Samnites<sup>w</sup>, in the year of Rome 459.

Besides these temples erected to Jupiter, under various appellations, we have, in this plan, a chapel dedicated to him and Minerva, *Sacellum Jovis & Minervæ*, between the letters F and G, and over against c.

*Templum Liberi* (CD. ef), and, near the same spot, *Templum Liberæ*; both almost adjoining to the *Circus Maximus*.—*Liber* was one of the epithets given to Bacchus; either because he procured the Bœotians their liberty; or because he is the god of wine, and drinking gives a temporary ease to disturbed minds. We find on the consular medals of the family of Cassia, representations of *Liber* and *Libera*, as they are called in ancient inscriptions; that is, of male and female *Bacchus*: and Tacitus inform us<sup>x</sup>, that Tiberius repaired and dedicated anew, the temples of *Liber* and *Libera*, which time and other accidents had greatly damaged.

“ As for the mysteries of *Liber*, says St. Augustine<sup>y</sup>,  
 “ whom they (the heathens) have made to preside  
 “ over the feminal powers of liquids, I mean, not  
 “ only over the juices of fruits, among which wine  
 “ has the pre-eminence, but also over the seed of ani-

<sup>t</sup> Sueton. in August. and Crevier, Vol. I. p. 369.

<sup>u</sup> Piranesi has given a noble drawing of the remains of this temple in his Views of Rome.

<sup>w</sup> See Rollin's Rom. Hist. Vol. III. p. 283—293.

<sup>x</sup> Annal. l. 2.

<sup>y</sup> De Civitat. Dei, l. 7. c. 21.



“ mais ; I am loth to take notice of the excess of in-  
 “ famy they arrived to therein ; but yet I must say  
 “ (in order to confound the arrogant stupidity of our  
 “ adversaries), though I am obliged to omit many  
 “ other things upon this occasion, because they are too  
 “ tedious ; that, according to the testimony of Varro,  
 “ the feasts of *Liber* were celebrated with so much  
 “ licentiousness in some places in Italy, that, in ho-  
 “ nour of him, they gave adoration to the privy  
 “ parts of man, and that not in secret to cover their  
 “ shame, but publickly to make wickedness appear  
 “ triumphant : for they placed him after an honour-  
 “ able manner in a chariot, which was brought into  
 “ the city after they had first drawn it through the  
 “ fields. But at Lavinium they spent a whole month  
 “ in celebrating the feasts of *Liber* only, during which  
 “ time, there all imaginable impurity of speech was  
 “ encouraged, until the said chariot had traversed the  
 “ market-place, and was brought whither the peo-  
 “ ple designed to deposit what they carried : after  
 “ which, the most virtuous ladies in the city must go  
 “ and crown this infamous thing, before the multi-  
 “ tude. In this manner it was that they made the  
 “ god *Liber* favourable to seeds, and expelled charms  
 “ and witchcraft out of the earth.”

*Templum Libertatis*, the temple of *Liberty* (C. e) ;  
 built, according to Dion Cassius<sup>a</sup>, upon mount  
 Aventine, on the very spot where Cicero's house once  
 stood, enriched with several brass pillars, and num-  
 bers of fine statues.

*Templum Martis*, the temple of *Mars* (D. de. 167),  
 on the declivity of the Capitoline hill ; built by Au-  
 gustus to the god *Mars*, with the addition of the  
 epithet of *Ultor*, *the Avenger*<sup>b</sup>, in consequence of a  
 vow made by him in the Philippic war, and of

<sup>a</sup> Lib. 43.

<sup>b</sup> See Crevier's Rom. Emp. Vol. I. p. 96.



the supposed assistance of this deity in helping him to revenge the death of Julius Cæsar. The eagles, and other military ensigns of the Romans, were kept in this temple, which was of a round form ; as was also, by order of the senate, the chariot in which Cæsar had triumphed<sup>i</sup>. We have another of the same shape, and dedicated to the same god, just without the walls of Rome, near the Latine gate ; under the letter E, and betwen *g* and *h*.

*Templum Matris Deorum*, the temple of *the Mother of the Gods* (D. *de*). The Romans had no knowledge of this deity, which we find called by the various names of *Cybele*, *Ops*, *Rhea*, *Idæ Mater*, &c. till the year of Rome 547, in the consulship of P. Cornelius Scipio, afterwards surnamed *Africanus*, and P. Licinius Crassus, when a shower of large hail, mistaken for stones, fell, and greatly alarmed the people during the second Punic war. They had recourse to the books of the Sibyls ; which telling them, that in order to drive their enemies out of Italy, they must bring the mother of the gods from Pessinuntum to Rome, they dispatched ambassadors to Attalus king of Phrygia, and he delivered to them the goddess, who was represented by a thick, shapeless, rough stone. M. Valerius, one of the deputies, being arrived at Teracina with this stone, sent notice of it to the senate, telling them, that it was necessary to depute, together with a number of ladies, the best man in the city, to receive her. The conscript fathers pitched upon P. Cornelius Scipio Nasica, who, with the Roman ladies, went to receive her at Ostia, and brought her to Rome, where they placed her in the temple of Victory, upon mount Palatine. The censors, M. Livius and Claudius, built a temple for her the next year, and M. Junius Brutus dedicated it thirteen years after<sup>k</sup>.

<sup>i</sup> Dio, l. 50.

ticular, and very sensible account of this transaction,

<sup>k</sup> See Rollin's Rom. Hist. Vol. VI. p. 181—184, for a par-

*Templum Mercurii*, the temple of *Mercury* (CD. ef), near the Circus Maximus. We cannot say by whom this temple was built. The Greeks and Romans sacrificed a calf to this deity ; and made him oblations of milk and honey, as to the god of sweet eloquence. Callistratus and Homer say, it was a custom to present him neat's-tongues, by throwing them into the fire, and sprinkling them with wine, because he was the god of speech, of which the tongue is the organ. The Germans, according to Tacitus, worshipped him as the sovereign of the gods, and offered him human sacrifices. The Greeks erected statues to him, which they placed before their houses, and the Romans set up others of the same kind in their cross-ways and high-roads. These statues, called *Hermæ*, had neither arms nor legs, and were a quite shapeless lump of matter, excepting that they had a head.

*Templum Minervæ*, the temple of *Minerva* (DE. ef), near the Circus Maximus ; and another (D. gb), just without the walls of Rome, upon the borders of mount Aventine, probably that which Ovid speaks of<sup>k</sup>, as a most magnificent structure.

*Templum Deæ Neniæ*, the temple of the goddess *Nenia*<sup>l</sup> (HI. c), who presided over the dirges or mournful tunes sung at the burying of the dead<sup>m</sup>. This temple stood just without the gate *Nomentana*, now *St. Agnes* : and a little farther was a grove, in which it was customary to sacrifice a red-haired dog (whence the name *Catularia*) and a sheep, towards the beginning of April ; the former to the Dog-star,

<sup>k</sup> Fast. l. 6.

<sup>l</sup> *Nenia* is derived from a Hebrew word, which signifies lamentation or complaint. Those elegant pieces, the lamentations of Jeremy upon the destruction of the Jewish mo-

narchy and the city of Jerusalem, and David's mourning for the death of Saul and Jonathan, were, properly, *Neniæ*. The *Neniæ* for the dead began immediately after the party expired.



that it might not parch the corn upon the ground ; and the latter to *Mildew*<sup>m</sup> (*Rubigo*) that it might not blight it.

*Templum Opis & Saturni*, the temple of *Ops* and *Saturn* (CD. *de*, 257), two of the first gods of the Latines. The Romans gave the name of *Ops* to the earth. This temple stood upon the Capitoline hill, near those of *Jupiter Custos*, and *Jupiter Stator*.

*Templum Pacis*, the temple of *Peace* (DE. *de*), begun by the emperor Claudius, and finished by Vespasian, who not only embellished it with paintings and statues of the greatest masters, but likewise deposited in this building all the spoils and riches taken by his son Titus in the temple of Jerusalem<sup>n</sup>. It was burnt in the reign of Commodus<sup>o</sup>. Piranesi has given us an elegant drawing of the ruins that now remain of this once magnificent temple.

The *Pantheon* (CD. *c.* 90), built by M. Agrippa, son-in-law of Augustus<sup>p</sup>, and dedicated by him to *Jupiter the Avenger*, according to Pliny's account ; and to *Mars, Venus*, and *Julius Cæsar*, according to Dion Cassius<sup>q</sup> : but the most probable opinion is, that it was dedicated to *all the Gods*, as it's very name (*quæsi τῶν πάντων Θεῶν*) implies. This structure, according to Fabricius<sup>r</sup>, is an hundred and forty feet high, and about as much in breadth. The roof is curiously vaulted, void spaces being left here and there for greater strength. The rafters, forty feet long, were plated with brass. There are no windows in the whole edifice : but a very sufficient light is let in through a round hole in the top of the roof. The walls of the Pantheon are eighteen feet thick<sup>s</sup> and either of solid marble, or incrustated on the in-

<sup>m</sup> Ovid, *Fast.* 4.

and 55.

<sup>n</sup> See Crevier, Vol. VI. p. 81 and 97.

<sup>q</sup> Lib. 1. c. 2.

<sup>r</sup> Roma, c. 9.

<sup>o</sup> Id. Vol. VII. p. 400.

<sup>s</sup> Nodot, *Relation de la*

<sup>p</sup> See Crevier, Vol. I. p. 54 *Cour de Rome*, p. 460.

*vide :*



side<sup>t</sup>: the outside of the front was formerly covered with plates of brass gilt, and the top with plates of silver; in lieu of which there now is lead<sup>u</sup>. The gates were of brass, of extraordinary size and workmanship<sup>w</sup>.

This temple, which was damaged by a great fire in the reign of Titus<sup>x</sup>, and afterwards repaired and beautified by Adrian<sup>y</sup> and Severus<sup>z</sup>, is still standing, with little alteration, except the loss of it's old ornaments, and that instead of ascending to it by twelve steps, as formerly, the same number is now descended at it's entrance. Pope Boniface the Fourth, who begged this building of the emperor Phocas, changed it's ancient name, by dedicating it to *the virgin Mary and all the saints*<sup>a</sup>. It is now generally called *Santa Maria della Rotonda*<sup>b</sup>: the epithet *rotonda* being taken from it's circular form. We have a view of this edifice in the left hand corner of the annexed plan.

*Templum Penatum*, the temple of the *Household Gods* (DE. ef); near the Circus Maximus. The *Dii Penates* were worshipped by the ancients in their houses, and looked upon as the souls, or *Genii* of deceased persons belonging to the particular families. These gods were honoured within doors, by burning, in the nature of first fruits, part of each thing that was served to the table; or by publicly sacrificing a sow to them, as to those who presided over the streets and high-ways. There were also the public *Penates* of the city and empire, which Æneas brought from Troy, and which Varro believed to have been carried thither from Samothrace. The temple here mentioned was that of these public *Penates*. A light was continually burnt before the *Penates*, to whom libations and in-

<sup>t</sup> Marlian. l. 6. c. 6.

<sup>u</sup> Id. & Fabric. c. 9.

<sup>w</sup> Marlian. l. 6. c. 6.

<sup>x</sup> See Crevier, Vol. V. p. 295.

<sup>y</sup> Id. Vol. VII. p. 154.

<sup>z</sup> Id. Vol. VIII. p. 134.

<sup>a</sup> See the Hist. of the Popes, published by J. Mills, Vol. I. p. 396.

<sup>b</sup> Id. & Fabric. c. 9.

cenſe were offered upon almoſt all occaſions. Lucan obſerves, that, in time of peace, the Romans uſed to hang up their arms in the place appertaining to their houſhold gods, as intruſting them to their keeping; and that it was eſteemed an abominable ſacrilege to commit murder in the preſence of *Veſta*, that is, in the entry, and before the perpetual fire of the houſhold gods.

*Templum Quietis*, the temple of *Reſt* (F. ef): by whom built, or what were the rites peculiar to this temple, we know not.

*Templum Quirini*, the temple of *Quirinus* (FG. c. 294), upon the *Quirinal* hill; and again (GH. b) without the walls, between the gates *Pinciana* and *Salaria*. *Quirinus* was a ſurname of Romulus, who was ſo called from *Quiris*, a ſort of javelin which the Sabines uſed, according to Feſtus; or from the Sabines themſelves, who were called *Cures*; or from the god Mars, who was called *Quiris*, and from whom Romulus was ſaid to be deſcended. The former of theſe temples was decreed by the ſenate immediately after the death of Romulus<sup>c</sup>; and the latter was conſecrated by the dictator L. Papirius Curſor, in the year of Rome 459<sup>d</sup>.

*Templum Romuli & Remi*, the temple of *Romulus* and *Remus* (C. de) upon mount Aventine. We cannot ſay when, or by whom, this edifice was built.

*Templum Saturni*, the temple of *Saturn*, of which we find three in this plan, viz. (D. de. 168),—(CD. de, 237), — and (CD. de. 238). The firſt temple of Saturn was erected by Tatius king of the Sabines, after the peace concluded between him and Romulus: the ſecond was conſecrated by Tullus Hoſtilius, after he had triumphed three times over the Sabines, and twice over the Albans; at which time he likewiſe inſtituted the *Saturnalia*: and the third was dedi-

<sup>c</sup> Rollin, Rom. Hiſt. Vol. I. p. 61.

<sup>d</sup> Id. Vol. III, p. 293.



cated by the consuls A. Sempronius Atratinus, and M. Minutius. One of these temples, but we cannot say precisely which, was the place where the public money, and the records and registers of the state were kept; and also the place where foreign ambassadors were first received by the public treasurers, who set down their names in the registers of the treasury, and defrayed their expences. There too the names of all the citizens were inrolled; and slaves, who had obtained their freedom, went thither, and hung up their chains.

*Templum Serapis*, the temple of *Serapis* (CD. ef), and (GH. c), an Egyptian deity, the worship of which is said to have been introduced at Rome by Adrian, after his return from Alexandria. *Serapis* is thought to be the same with the sun.

*Templum Solis Aureliani*, Aurelian's temple of the Sun (DE. cd), upon the *Quirinal* hill. The Phoenicians called the sun *Elagabal*, from whence came the name of *Heliogabalus*, given to the emperor *Antoninus*, who was priest of that planet, to which he erected a temple on mount *Palatine*, and would have removed thither not only all the sacrifices of the Romans, but also those of the Jews<sup>c</sup>.

*Templum Solis & Lunæ*, the temple of the Sun and Moon (DE. de. 287); supposed, by some, to have been also called *Isis & Serapis*. We have an accurate drawing of the small remains of this temple, in Piranesi's *Views of Rome*.

*Templum Dei Sylvani*, the temple of the god *Sylvanus* (EF. c), who, say the poets, presided over forests and land-marks. Some call him the son of *Faunus*; but Plutarch, in his *Parallels*, will have him to have been begotten incestuously by Valerius, on his daughter Valeria. Fenestella says, that *Pan*,

<sup>c</sup> See the life of Heliogabalus, in Crevier, Vol. VIII. p. 228, & seq.



*Faunus*, and *Sylvanus*, were the same deity. The *Luperci* were their priests, and their feasts the *Lupercalia*.

*Templum Telluris*, the temple of the *Earth* (GH. ef), which the Romans worshipped both as a god and a goddess, by the names of *Tellus* and *Tellumo*. *Tellus* was the female, and supposed to receive and nourish the seeds which came from the male *Tellumo*.

*Templum Veneris*, the temple of *Venus* (CD. ef), near the *Circus Maximus*; supposed, by some, to have been erected by *Augustus* to *Venus Genetrix*, or *Venus the Mother*<sup>1</sup>.

*Templum Veneris & Cupidinis*, the temple of *Venus and Cupid* (GH. fg), in the angle within the walls of Rome, near the gate *Nævia*.

*Templum Veneris Erycinæ*, the temple of *Venus Erycina* (HI. ab), near the *Via Salaria*, without the walls of Rome.

*Templum Veneris Erycinæ & Mentis*, the temple of *Venus Erycina and the Mind* (CD. d. 253), upon the *Capitoline hill*, and near the *Via Capitolina*; but by whom built, or on what occasion, is more than we can say.

*Simulacrum Veneris Verticordiæ* (H. ab). In the year of Rome 627, the senate, afflicted at the great depravity of the Romans, consulted the books of the *Sibyls*, for a remedy; and, in consequence of the answer they were supposed to give, resolved that a temple should be erected to *Venus*, under the new surname of *Verticordia*, which implied, that she was invoked to *turn the heart*. It was also added, that a statue of *Venus* should be placed and dedicated in this temple, by the most virtuous woman in Rome: a singular regulation, in a matter not a little delicate. In consequence of this, the ladies themselves nominated an hundred from amongst them; and out of

<sup>1</sup> See Rollin's Rom. Hist. Vol. XIV. p. 197.

this hundred, ten were chosen by lot, who unanimously singled out Sulpicia, the daughter of Sulpicius Paterculus, and wife of Q. Fulvius Flaccus \*. This is very like the chusing of Scipio Nasica, as the worthiest and most upright man among the Romans, to fetch the mother of the gods from Pessinuntum in Phrygia, as we have already mentioned.

*Templum Vertumni*, the temple of *Vertumnus* (CD. de. 271), near the *Forum Boarium*, or Ox-market. *Vertumnus* was the god of gardens, and also an emblem of the year. He was worshipped under a thousand various forms: for which reason Horace says, *Vertumnis natus iniquis*, as if there were as many different *Vertumni*, as there were different forms by which this deity was represented. The Greeks called him *Proteus*.

*Templum Vestæ, T. Dei Panis, & T. Eliogabali*; the temple of *Vesta*, *Pan*, and *Heliogabalus* (DE. e. 279). How these three came to be joined here, we know not. *Vesta*, according to Ennius, or Entæmerus, quoted by Lactantius, was the wife of Uranus, the father of Saturn, the first that reigned in the world. This genealogy is like that of Sanchoniatho, excepting that he calls the earth the wife of Uranus, which we know has been confounded with *Vesta*. *Vesta* passed from Phœnicia into Greece, where, Diodorus Siculus says, she was looked upon as the daughter of Saturn and Rhea, and the first inventress of architecture. However, it is not to be doubted, but that *Vesta* was every where also taken for a goddess of nature, under whose name the earth and fire were worshipped, rather than for an historical goddess. Ovid says, that *Vesta* was the daughter of Saturn and Rhea, as well as Juno and Ceres: that these two last married, but that *Vesta* continued a virgin, and barren, as fire is pure and

\* See Rollin's Rom. Hist. Vol. IX. p. 106.

barren. The same poet adds, that the perpetual fire was the only representation they had of *Vesta*; the true image of fire being not to be given; and that it was the custom of the ancients to keep fire at the entrance of their houses, which from thence retained the name of *Vestibulum*, or *Vestibule*. The *Vestal* virgins were the priestesses of this goddess.

## THEATRES AND AMPHITHEATRES.

The *Theatres* of the Romans, borrowed from those of the Greeks, were semi-circular, and designed for dramatic entertainments. Their *Amphitheatres*, intended for the greater shews of gladiators, wild beasts, &c. were round, or, more generally, oval, like two *Theatres* joined together<sup>a</sup>. The principal divisions of these buildings were the *Scena*, *Proscenium*, and *Area*, of which the classic authors make frequent mention.

The *Scena* was a partition reaching quite across the theatre, being either *versatilis* or *ductilis*, to turn round, or draw up, in order to present a new prospect to the spectators<sup>b</sup>.

The *Proscenium* was the space just before the scene, where the actors performed<sup>c</sup>.

The middle part, or *Area* of the *Amphitheatre*, was called *Cavea*, because it was considerably lower than the rest (whence perhaps the name of *Pit* in our play-houses;) and *Area*, because it used to be strown with sand, to hinder the combatants from slipping.

The seats were distinguished according to the ordinary division of the people into senators, knights, and commons. The first range was called *Orchestra*<sup>d</sup>; the second *Equestris*; the third *Popularis*<sup>e</sup>.

<sup>a</sup> Polydor. Virg. de Rer. invent. l. 3. c. 13.

<sup>b</sup> Serv. in Georg. 3.

<sup>c</sup> Rosin. lib. 5. c. 4.

<sup>d</sup> From ὀρχήσθαι; because the

dances were performed in that part of the Grecian theatres.

<sup>e</sup> Casalius de Urb. Rom. & Imp. Splend. lib. 2. c. 5.



In the first ages of the commonwealth, the theatres of the Romans were only temporary, and built of wood, so slightly, that they sometimes fell down with great destruction; of which we have a remarkable instance in that of *Fidenæ*, which maimed, or crushed to death, fifty thousand spectators <sup>f</sup>.

The most magnificent of these moveable, or temporary, theatres, was that of *M. Scaurus*, mentioned by Pliny <sup>g</sup>, and described at large by M. Rollin <sup>h</sup>. Pompey the Great was the first that raised a fixed theatre at Rome, which he built very nobly with hewn stone, and for which he was severely censured, as introducing a new custom <sup>i</sup>.

The remains of this theatre of Pompey are still to be seen at Rome, as are also those of some others: but we shall confine ourselves here to the three following, noticed in this plan: *viz.*

The *Coliseum* (DE. *e*), called also, by corruption, *Colosseum*, *quasi à Colosso*, says Philander, from a colossal statue of Nero, which stood near it. This *Amphitheatre*, of which there still are most stately remains (finely drawn by Piranesi), was built by Vespasian, and dedicated by his son Titus; whence it is also called sometimes the *Flavian*, and sometimes *Titus's* amphitheatre. Its situation, as Suetonius observes <sup>k</sup>, and as we see by this plan, was nearly in the middle of the city. M. Crevier describes it in the sixth volume of his history of the Roman Emperors <sup>l</sup>.

The amphitheatre of *Statilius Taurus* (GH. *fg*), built, in the reign of Augustus, by *Statilius Taurus*, prefect of Rome <sup>m</sup>.

<sup>f</sup> See Crevier, Vol. II. p. 291. Rom. Hist. Vol. III. p. 20, 22. and Vol. XII. p. 325.

<sup>g</sup> Lib. 36. c. 15.

<sup>k</sup> In Tito, c. 7.

<sup>h</sup> Rom. Hist. Vol. III. p. 16. and Vol. XII. p. 156.

<sup>l</sup> Page 296.

<sup>i</sup> Tacit. Ann. 14. and Rollin, Vol. I. p. 33.

<sup>m</sup> See Crevier's Rom. Emp.

*Marcellus's Theatre* (C. d. 228), built by Augustus in honour of his nephew *Marcellus* <sup>n</sup>. The remains of this *Theatre*, finely represented by Piranesi, are, as Fabricius observes <sup>o</sup>, by far the most perfect of any of the ancient Roman buildings.

The Romans had also another kind of public edifice, called *Odeum* <sup>p</sup>, much after the manner of a *Theatre*, where the musicians and actors rehearsed their parts before their appearance on the stage <sup>q</sup>. Plutarch <sup>r</sup> gives the following description of one of their *Odea* at Athens, from whence the Romans undoubtedly took the hint of theirs. “ In the inside, says he, “ it was full of seats and ranges of pillars; and on “ the outside, the roof, or covering, was made from “ a point at top, with a great many bendings, all “ shelving downward, in imitation of a Persian pavilion.”

## T O M B S.

The tombs mentioned in this plan, are,  
*Adrian's Tomb*, now the castle of *St. Angelo* <sup>s</sup> (C. b).

*Augustus's Tomb* or *Mausoleum* (DE.b. 48.)

That of *C. Cestius*, in the form of a pyramid, much noticed by antiquarians, near the gate *Trigemina* <sup>t</sup> (BC. fg).

The sepulchre of the *Domitian* family (EF. bc).

That of *Nero* (DE. ab) : and that of

*Scipio Africanus* (BC. ab. 15).

Under this head we may also, not improperly, notice,

<sup>n</sup> Crevier, Vol. I. p. 226.

<sup>o</sup> Rom. c. 12.

<sup>p</sup> Fabric. Rom. c. 12.

<sup>q</sup> Rosin. l. 5. c. 4.

<sup>r</sup> In Pericle.

<sup>s</sup> See Donatus and Nardini,

and Crevier, Vol. VII. p. 156.

<sup>t</sup> Nardini has given correct drawings of this tomb, in his *Roma Antica*; and Piranesi has given an elegant one, in his *Views of Rome*.

The place where the dead bodies of the Roman citizens were burnt, *L. Ust. Civium* (HI. *d*), and the trench in which their bones were afterwards buried, *Fossa in quam projiciebant ossa cadaverum ustorum* (HI. *de*): though we are apt to think that the former of these is marked somewhat wrong in this plan<sup>u</sup>; a law of the Romans expressly forbidding any dead body to be burnt, or buried, within the walls of the city.

## TROPHIES.

The design of trophies needs no explication: nor can the shape of them be better described than it is in Virgil's second *Æneid*.

Of those which Marius raised after the *Cimbric* war, still remaining at Rome, we have this account in Fabricius<sup>w</sup>: “ They are two trunks of marble  
 “ hung round with spoils. One of them is covered  
 “ with a scaly corset, with shields and other military  
 “ ornaments. Just before it is set a young man in  
 “ the posture of a captive, with his hands tied be-  
 “ hind him; and all round were winged images of  
 “ victory. The other is set out with the common  
 “ military garb; having a shield of an unequal  
 “ round, and two helmets, one open and adorned  
 “ with crests, the other close without crests. On  
 “ the same trophy is the shape of a soldier's coat,  
 “ with several other designs, which, by reason of  
 “ the decay of the marble, are very difficult to be  
 “ discovered.”

These two trophies now adorn the front of the present Capitol.

<sup>u</sup> Unless the walls of the city are extended here beyond what they were in the time of ancient Rome; which is the opinion of

J. B. Donius, in his ingenious *Treatise De restituenda Salubritate Agri Romani*.

<sup>w</sup> Cap. 14.





CRITICAL ACCOUNT  
OF THE  
SITUATION AND DESTRUCTION

BY THE  
First Eruptions of Mount VESUVIUS,  
OF

Herculaneum, Pompeii, and Stabia;

The late Discovery of their Remains;

The Subterraneous Works carried on in them;

AND THE  
Books, Domestick Utensils, and other remarkable Greek  
and Roman Antiquities thereby happily recovered;  
The Form and Connection of the ANCIENT CHARACTERS  
being faithfully preserved,

In a LETTER,

(Originally in GERMAN)

To Count BRUHL, of SAXONY,

From the Celebrated

Abbé WINCKELMAN, Antiquarian to the Pope,

Who was unfortunately murdered at TRIESTE.

Illustrated with NOTES, taken from the French Translation.

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